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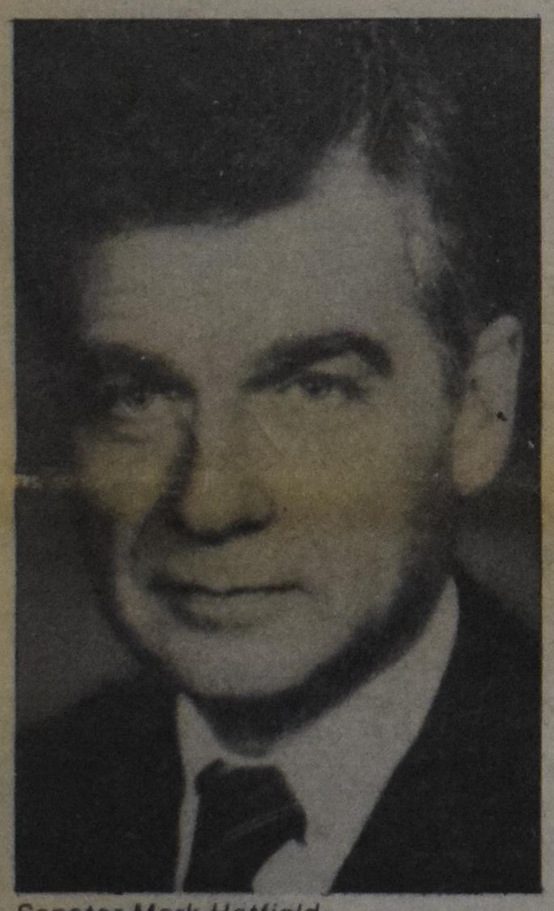
U.S. Senator connects hunger and arms race

GRAND RAPIDS, Mich. (CRWRC) — Sponsored by the Christian Reformed World Relief Committee (CRWRC), U.S. Senator Mark Hatfield addressed a near capacity crowd at the Calvin College Fine Arts Centre on November 9, 1982. His speech, "World Hunger, World Relief, and Washington, " was the highlight of CRWRC's final twentieth anniversary event.

As chairman of the U.S. Senate's Appropriations Committee, Mr. Hatfield meets weekly with President Reagan. Hatfield is also well-known in the United States as an active, forthright Christian layman.

Former CRWRC board president John Vander Ploeg prefaced Hatfield's address with a brief overview of CRWRC's history. He expressed the hope that CRWRC would "continue its emphasis on people development and place greater emphasis on justice." Quoting the prophet Amos -- "Let justice roll down like waters" -- Vander Ploeg explained he meant "not just redistribution of wealth, but the justice that sets people free to live according to God's commands."



Senator Mark Hatfield

Senator Hatfield called the audience to be "salt, leaven, and light" in all levels of life. "We Christians have the responsibility to raise our voices with the gospel, to challenge our government's use of resources." In particular, the ranking Republican questioned the stewardship of escalating military budgets in a hungry world.

"Next to the arms race, hunger is the most destabilizing force in the world today. Rising populations and widely desperate levels of consumption converge to create the extraordinary cataclysmic crisis of world hunger."

Hatfield argued that population growth decreases only when the standard of living rises. He criticized foreign aid "used for economic and military purposes." Aid directed to the labour-intensive small farms-- "agricultural assistance and elementary agricultural technology -- will do more to stabilize the world than arms ever will. While we're on this mad dash of the nuclear arms race, our infrastructure is falling apart." The audience applauded.

According to Hatfield, the stewardship problem is a spiritual as much as an economic and political one. "As a nation we commit corporate sin. Christians must learn there are times to say *yes* to God and *no* to Caesar. It's easy to become so self-satisfied with our military budget that we ignore the needs of the people next door. The most frequent criteria God uses to measure a person's righteousness is his relationship to the poor."

Five men of the Dutch Resistance movement 1940-1945

Awarded with the Resistance Commemoration Cross were (from l. to r.) Peter Hoekstra, Nick Knoppers, Frank Zee, Tim Gunning and David Joziasse

They sought to repel Tyranny

Wally van de Kleut

In a formal ceremony at the Canadian Legion in Edmonton, on the evening of Thursday, November 25, 1982, five Alberta men were honoured with the Dutch Cross of Resistance.

Frank Zee, 89, and Rev. Nick Knoppers, 65, both of Red Deer; David Joziasse, 65, Peter Hoekstra, 74, and William (Tim) Gunning, 56, all of Edmonton, received the Cross from Alberta Lt. Gov. Frank Lynch-Staunton and honorary Dutch Consul D'Arcy Duncan.

When Queen Beatrix came to the Dutch throne in 1980 she initiated the award for civilians who had worked with the Resistance during W.W.II. To date more than 8,000 former Dutch citizens have been honoured with the Cross, and it is expected another 4,000 people around the world will receive the award.

Prominent on the Cross of Resistance are the words, "de tyranny verdryven" - expelling tyranny. In his own way, often with the help of family and friends, each man awarded the Cross did his part in expelling the tyranny of Nazism more than 37 years ago.

During the war Frank Zee lived in Andyk. He was a gardener/farmer growing small produce such as flowers and vegetables. David Joziasse was a NCO when war broke out, having been drafted at 19 years of age. Before that he had helped his father, who was a bricklayer.

Tim Gunning was a university student in Amsterdam when the Germans attacked Holland, and Peter Hoekstra worked then, as in later years in Canada, as a blacksmith. Nick Knoppers was a chaplain to the resistance forces during the war, having just completed his studies.

After Holland had been defeated by the German army, the Dutch did not stop fighting for freedom. Behind the scenes, with German soldiers everywhere, these five men, along with many others, repeatedly risked their lives.

They became "onderduikers," underground workers, part of the K.P., or sabotage group of the resistance. Because the need was there, Gunning, Hoekstra, Knoppers, Zee and Joziasse hid Jews, transferred people to relatively safe areas, forged documents, blew up roads and bridges, illegally smuggled food to hungry city dwellers, conveyed information to the Allied forces, delivered arms, and sometimes killed.

Joziasse, who early on displayed a talent for organizing, distributed ration cards and was also in charge of the underground Christian-oriented newspaper, Trouw (Troth). No doubt Rev. Knoppers applied his gifts of quiet understanding, authority and mutual respect to his role as chaplain of the resistance forces.

During the recent ceremony, as each man was formally recognized for his past bravery, a measure of modest pride on the part of the resistance heroes was evident. And rightfully so.

But outright jubilation was absent. It's been a long time ago, and after all, war is no fun. Heroic deeds done in times of war protect life and have the ultimate goal of reestablishing stability and harmony. Peace is the quest.

So it is with the heroes of the Resistance. Hoekstra, after coming to Canada, worked as a blacksmith, Joziasse as a draftsman and engineering technologist, Zee as a Parks and Recreation worker for the city of Red Deer, Gunning as a construction and landscape architect, and Knoppers as a minister of the CRC.

Living, in the lives of many who experienced W.W.II, has since been affirmed and made positive. But for those who died, and for the struggle that was, the Cross of Resistance is a symbol of honour and remembrance.

Former editor of The Canadian Calvinist is with God

With the passing away of Rev. Paul De Koekoek a little piece of *Calvinist Contact* history passed away too. Mr. De Koekoek was Editor of *The Canadian Calvinist* published out of Edmonton from August, 1945 until September, 1951. In the September, 1951 issue of *The Canadian Calvinist* we read about the merger of it with *Contact*, a magazine published out of Chatham, Ontario. From there on the new magazine was known as *Calvinist Contact*.

In the December 15, 1945 issue of *The Canadian Calvinist* Paul De Koekoek wrote some advice that may still stand us in good stead in the 1980s.

"Pietje B died at Calgary, according to the Edmonton Journal. She had swallowed a piece of wire, and it caused a stomach infection which eventually killed her. Now Pietje B is (or was) a Holstein cow, valued at $21,000. Her death notice drew our attention, not only for her apparent Dutch descent, but also because it illustrates that preciousness is no guarantee against death. Let us C.C. keep foreign substances from our natural and spiritual constitutions. They might prove fatal in both respects. However secure we may seem to be in our preciousness."

Rev. Paul De Koekoek lived to be 92 years old. He passed away on November 13, 1982, when his house in Seattle, WA caught fire and he was not able to escape due to smoke inhalation.

We remember this pioneer Editor with gratitude to God.

This issue: rear view mirror on 1982
No issue next week, December 31!
Next issue: January 7, 1983.

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Viewpoint

I caught you dancing last night

Keith Knight

Editorial

May we dance? That question, some will argue, has been answered by the Synod of the Christian Reformed Church and the issue is now closed. But anyone who has read the 20-page report in the Acts of Synod 1982 entitled "Dance and the Christian Life" knows that the issue is far from closed.

In fact Synod, by adopting Report 33 (the ecclesiastical name for that report), has thrown that report squarely on your living room coffee table. If ever you wanted ammunition to combat the evils of dancing in this world, folks, that report has it. Conversely, if you were ever challenged to develop a Christian approach to dance, the report does that. Report 33 moves its readers into action.

I raise the issue for two reasons: this is the traditional partying season for both young and old; and recent letters to the editor convey the impression that the Christian Reformed Church now condones all dancing. Nothing could be further from the truth.

Synod offered guidelines for parents and young people. It *firmly rejected* contemporary dances such as disco and punk. These dances "include a blatant sexual suggestiveness, a narcissistic orientation, and a use of musical themes that flout Christian values," Synod said.

That firm rejection could probably take in most high school dances (I'm talking about public high school, of course) but also a good deal of the dancing that goes on in the homes of our young people or at the wedding receptions of many young couples.

Synod did say this: If you are going to dance, then do so christianly. That is a tall order. Report 33 cited square dancing as an example of "redeemable" dancing. It is possible, Synod said, to square dance in a rather wholesome manner.

What kind of atmosphere should there be for "Christian dancing"? Low lights and loud music? Hardly! "The Christian community will insist that it be a place in which Christians can feel free to be joyfully together, a milieu in which no alcohol, drugs, or intoxicating music are used to stimulate the senses."

Dancing as we normally think of it today is off limits if we follow the church's standards because most dancing is suggestive, as is the alcohol-loud music atmosphere.

That 20-page Report 33 is chock full of important material for every family. The report has a section on biblical references to dance, the way the Church has dealt with dance down through the ages, definitions of what dance is, definitions of Christian life: sexuality, the use of leisure time, music and lyrics, and finally a summary statement on dancing.

Synod didn't try to provide all the answers, only some pointed guidelines. It said: "While the Christian community tends to ask synod to define for it to what extent participation in matters like dance is permissible, it is the task of that *community itself* to develop a discriminating maturity which enables it to answer the redemptive question: Not whether or not we may participate; but, can this dance be redeemed, and what, in our own attitudes, milieu, and lifestyles, must happen in order to incorporate dance into a focused Christian life?"

I think of Christmas and New Year's Day. I think of how Christmas has been secularized and how New Year's Eve has become a time to get drunk, instead of a time to give thanks to God. I cringe at the thought of how many gallons of liquor, how many hours of secular dance will be consumed during these next two weeks.

There are consistories, parents and young people who are concerned about dancing. For many young people blindly adopt secular songs and secular atmospheres as being theirs. It would be important for each group of young people as well as for parents in a group to discuss the meat within Report 33 of the Acts of Synod.

John Calvin, in commenting on the role of music, said: "There is hardly anything in the world with more power (than music) to turn or bend, this way and that, the morals of men ... We find by experience that it has a secret and almost indescribable power to move our hearts in one way or another."

May we dance? Synod of the Christian Reformed Church says three basic things: It says no to those contemporary dances which cannot be redeemed, it says maybe to contemporary dances which can be "cleaned up and redirected" so that they are an acceptable version for Christian use; and it says yes to creating our own distinctively Christian forms of dancing as an alternative to those presently available. To my knowledge, there are no distinctively Christian popular forms of dancing at the moment.

"Dance and the Christian Life" has a lot to say. I hope that thousands of you read that report.

Looking in the rear-view mirror

Bert Witvoet

Looking back while your hand is on the plough is not considered a good way of farming. The Bible does not think it is a good way of living either.

Drivers of cars and trucks make it a point to keep their eyes on the road and their hands on the wheel, not because some girls are kissing and a'hugging with Fred but because they don't want to end up kissing and a'hugging an oncoming Mack transport.

But an occasional look in the rearview mirror is recommended by driver's manuals. It helps the driver keep track of what's behind him. Things that are behind you have a way of catching up with you and becoming part of your immediate environment.

A friend of mine found out how immediate an environment a car behind him can become when he suddenly slammed on the brakes. The car behind him ended up on top of his trunk.

My friend's immediate reaction was anger. He briskly walked up to the person in the car behind him. But to his dismay this person was just as irate as he was and told him in no uncertain terms to "watch out where I am going."

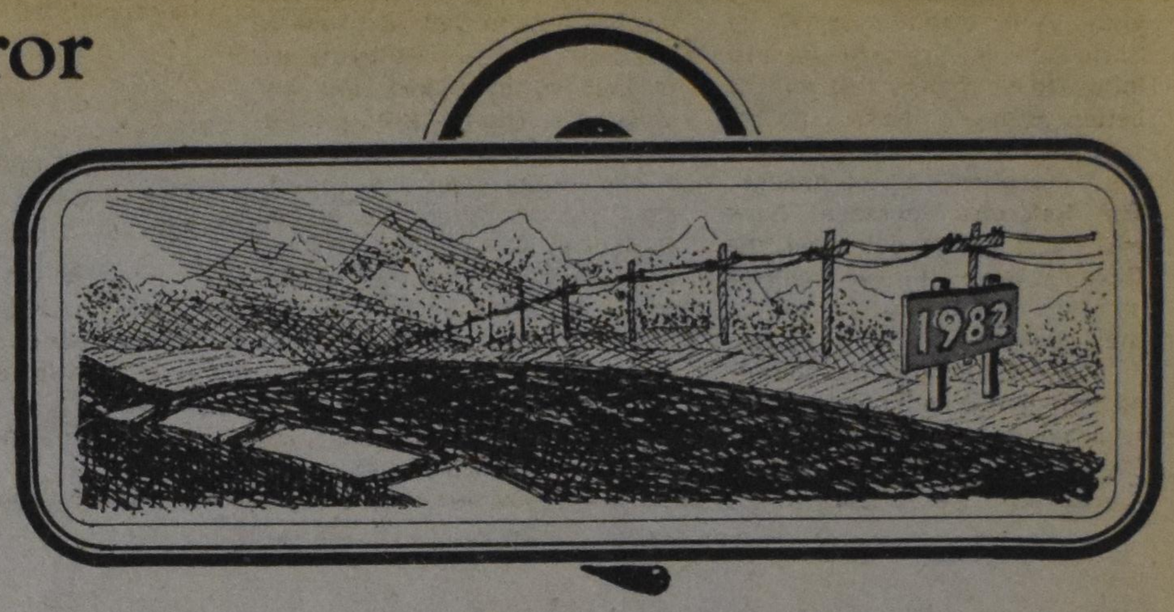
Goes to show you: one needs to keep an eye on the rearview mirror.

For that reason and no other we at *Calvinist Contact* are putting out this year-end issue -- just to keep our eye on what's behind us, lest someone or something catches up with us too fast.

There could be other reasons for looking back, of course. We might get a little sentimental towards the end of a year. That's very human. I still remember a New Year's eve sermon which the late Rev. A. Schaafsma preached in the Bowmanville Rehoboth Church in the fifties. It was entitled "Een traan en een oliebol" (A tear and a Dutch fritter). No one could pluck at our feelings like Rev. Schaafsma.

We might become a little afraid of the future too and want to stay with the past. The comforting thing about the past is that it is known. It's probably not better than the future. But familiarity is so comfortable that it sometimes keeps us from growing and moving ahead. Some people would rather stay with their present suffering than move into the unknown deliverance from their suffering.

That's what one farmer found out when he tried to get one of his pigs to move out of the muck. The thing had been lying there for days without food. "Come to the trough piggy," he said. "I put some nice cornmeal and fresh cow milk in there for you." The pig looked at him with one eye, stirred his little coiled tail, shoved his snout through a rut of slush and grunted, "It says in Proverbs 16:19 'Better to be lowly in spirit and among the oppressed.'"



Pigs are known for quoting Scripture out of context.

Another reason for staying with the past is that we might consider it to have more authority than the present. That's easily done. We contribute to that tendency even now. We take pictures of happy events and highlights, when we are well dressed and in a good mood. Even our mental pictures tend to focus on the positive when it comes to people we love or admire.

In addition, we experience people that went before us in a subject -- authority relationship. Our parents had authority over us; so did many other adults. We were conditioned to think that they knew best and were right. Nothing wrong with that. But if we don't grow out of that there is a problem. Persons that don't mature tend to romanticise their elders.

None of us are ever completely free of any of these things. We become a little sentimental, we fear the unknown and we romanticise the past.

But there's no need to feed these tendencies. Let's look in the rearview mirror with an eye to the future. We can learn from the past. We need the past because we are part of it. We may remember. But as Jesus himself said once, "Remember and believe."

That is probably the greatest purpose of remembering, so that our faith is nourished and we may look at the future without fear.

Calvinist Contact

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Letters

Special needs adults need your support

I was encouraged and grateful for Mr. B. Vandezande's article "Special needs adults: no place to call home" (October 29, 1982) urging the C.R.C. community to be aware of the housing crisis for special needs adults. The assumption and misconception of the government that justice is being done in its move toward de-institutionalization, when aftercare facilities and support services are not available and sufficient for many, is something we should all be concerned and angry about. Moreover, I fear that the necessity to respond to these needs by our provincial government will, due to the economic recession we are experiencing, really put this need down even further on its list of priorities.

One attempt to respond to this need has taken the form of Homestead. The Homestead, situated at 326 Locke St., S., Hamilton, is a residence for seven young adults, both male and female, between the ages of 20 and 35, who have difficulties of a psychiatric or emotional nature. These individuals do not need the psychiatric care as provided by hospitals; they, however, lack the skills and stability to live independently. In a Christian atmosphere, these young adults, through programs and training, are assisted in developing their vocational and living skills in order that they eventually will be able to live on their own or become as self-supporting as possible.

The Board of Homestead is very grateful for the many gifts received and the support and encouragement experienced throughout the last eight years from the C.R.C. community so as to be able to provide this essential service. In fact, owing to increasing demand for extra rooms, discussions and investigations into different possible avenues of support and resources are being made at this time, in order to extend this service further.

At this time, I would like to urge and encourage your readers to become involved in basically two avenues of service on behalf of the special needs adults. First of all, they, the special needs adults, are not a particularly vocal group. They need you as advocates. Pressure your provincial government to develop policies and ensure enactment of these for the appropriate and sufficient facilities for the various needs of the special needs adults.

Secondly, begin if you have not already done so, to support the services already existing. They are exciting ministries that you can be part of in so many ways. For example, Homestead will always need your gifts and support to maintain and enlarge its program. Remember Homestead in your prayers. Extend some warmth and friendship to one of these special needs adults who often experience much loneliness and many hardships. The list is endless.

We do experience a vast number of opportunities to respond with justice and mercy to the special needs adults. In this regard, may we each express Christian stewardship!

Katie Karsten,
Hamilton, Ont.

Port Perry Ladies Society will not take part

My wife came home a few weeks ago with a liturgy for the World Day of Prayer, prepared by the Women's Inter-Church Council (WICC). We were not too pleased with it, for the following reasons:

The powerful nations of the past and present have indeed caused a lot of misery for women (and men) in those powerless countries thousands of miles away. And, where possible, as Christians we ought to use our influence to change this for the better. Bringing them a gospel message that only points them to the "hereafter" is not enough. The Reformed message, however, also points out what the Bible has to say "for every sphere of life" in our country and in their country.

It seems to us that the authors of the above-mentioned liturgy followed a one-sided pattern. Bible texts that speak about the human nature of Christ are abundant. But do the authors of this liturgy believe that Christ is also true God?

What does sin and deliverance from sin mean to the authors? Does sin only mean: not being good stewards, not being good examples of Christian community, not loving our neighbours as ourselves, alienation through prejudice of race, creed, and culture, etc.? Sin is first of all rebellion and disobedience to God, and separation from Him; we are by nature inclined to hate God and our neighbour (The Heidelberg Catechism, Lord's Day 2 and 3).

The liturgy gives the impression that the problems of the Caribbean women will be solved when they can take their places also outside the home in social, political, and community life. Is this women's lib ...?

Is it biblical to say: "I believe in God who created woman and man" and to make such a fuss about the fact that Jesus paid attention to women? Why is there no prayer that the Caribbean husbands will follow the pattern that the inspired apostle Paul writes to the Ephesians and Colossians?

None of the prayers are for the preaching of the gospel that others may be brought to a saving knowledge of Jesus Christ.

On page 10 of the liturgy is a hymn entitled "Dear Lord and Father of Mankind." Although God gives so many things to unbelievers that Asaph in Psalm 73 is perplexed by it, He is only the Father of the believers for the sake of Christ His Son (Romans 8:15,16).

It is for the above-mentioned reasons that our Ladies Society decided not to participate officially in the Women's World Day of Prayer.

John and Wilma DenBoer,
Port Perry, Ont.

WCC is for Mormons, not Christians

In Calvinist Contact dated Nov. 26, '82 I read the article of Paul De Groot's "Paint a dog blue and orange" and John Ludwig's article about "WCC and the Albertan election."

If I do understand Ludwig's article rightly, the readers of C.C. are told that giving your vote to the Progressive Conservative is not the thing to do. Rather vote WCC.

So I phoned a member of this Party today and learned the following: Gordon Kesler, leader of this Party, is a Mormon. His goals are "Separation" of Alberta from the rest of Canada. Many members are Mormons, but the Party has also members from other churches. There was one member who tried for a leading position in the party but was not a Mormon. He did not have a chance. He left or was thrown out.

The Mormons call themselves Christians and they have some high ideals; we can learn certain things from them. But to join the WCC is not the thing to do for a Christian. What we need is a Christian political party and **now** is the time. We Christians in Alberta are very frustrated at voting time. We are told to vote anyway; but whom we should vote is a puzzle for most of us.

Rie Williamson,
Granum, Alberta

One picture tells more than a thousand words

Over the last four years I have read many articles about women to be or not to be in office of the Christian Reformed Church. But after reading "Committee for women in the Christian Reformed Church" by Joanna Peetoom (C.C., Nov. 12, '82), I just have to write about it too and say: Thank you for the picture that went with it. It says it all!

A group of women in front of a church, wondering where all the men are. This is exactly how it will be, when "those women" have it their way. They take the place of men and slowly but sadly the church becomes a women's club. By winning the battle, they will lose the war.

I read in Proverbs 31 about the wife of noble character. She knows her place; not domineering but loving, helping and serving.

Mrs. A. Vellenga,
Beamsville, Ont.

Peetom unfair to Dutch novels

I want to make a few comments in response to "Good light reading, I just love it" (Fall Book Issue, C.C. Nov. 5).

Part of my job involves buying Dutch books for a public library and, I must admit, I have a field day doing it. All of them I scan; some of them I read. Many of them are still by authors whose books my parents had at home during my teen years. The majority are similar in style as well as content.

They do not, however, follow the "heathen-turns-holy" pattern so often found in what passes for Christian literature. Quite often the main character has been a Christian all his life and yet he proceeds to do things s.a. malicious gossiping, assuming a holier-than-thou attitude towards his neighbours and employees, abusing alcohol, adultering, etc. A person who in spite of these things is a Christian and because of them needs daily renewal and forgiveness.

It is this type of writing, though I know it is not always articulated equally well and sometimes not at all, that makes these books unique. To hint at comparing them with Harlequin schlock, which promotes greed and whose plot thrives on unlikely situations, seems somewhat unfair.

It would seem that familiarity is a key attracting factor with these Dutch novels. Especially for the older people there is a familiarity in language, of course, but also in situations. There was a very real class distinction, for example, between the farmer and his hired hand. As my mother often says after a description of a book, "Zo was het vroeger." If people want to broaden their reading scope, they must look beyond this familiarity.

I often hear, "I don't know the English authors. Tell me which ones write like the Dutch ones." I always tell them to experiment. English or Canadian authors do not write like Dutch authors who come from Reformed backgrounds. Instead you have Hugh McLennan, for example, trying to come to terms with his Presbyterian background, Chaim Potok dealing with his Jewish roots, Rudy Wiebe, whose origins are German Mennonite, and so on. The more you can find out about the author, the better your chances of understanding and appreciating his writing.

Honest Christian fiction is scarce. Just look at the book reviews in C.C. How often do you see a novel there? There is a deluge of books available telling us how to live christianly, some for better, others for worse, but only a few to illustrate it. Hopefully, this trend will change in the future. In the meantime, supplements such as the Fall Book Review are appreciated as helpful guides for today's reading.

Emmy Dykstra,
Bowmanville, Ontario

Alberta election results should unite us

Thank you for your coverage of the Alberta provincial elections in "Alberta sweep makes some weep". I have two comments. Firstly, your analysis ignores an important election result: The defeat of Western separatism. Secondly, your reference to frustration and confusion within the Christian community, confronted with six parties to choose from and a cynical election campaign, is probably accurate.

Hopefully, this will result in a greater willingness to pull together and develop a Christian political witness. We have to overcome political polarization and distrust within our community by emphasizing our common commitment to the relevance of the scriptures to politics and society.

J.D. Speelman,
Calgary, Alta.

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Church

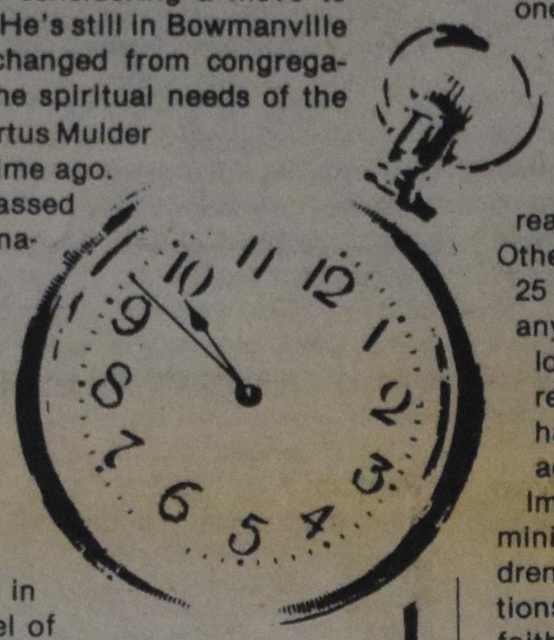
Pastoral Pondering

Hours and days and years and ages and ...

What earthling really knows how long the earth has been around - perhaps the word eons does not even describe the length of time. Who can tell when time will end? That we are in the last days we are constantly being reminded of by wars, rumours of wars, earthquakes and the like. In the meantime we await the coming of our Lord and mark off our stay here in pieces.

What, according to the Church page of this paper, has taken place ecclesiastically in the past year in our Reformed circles that will change the course of history? Who can tell. The Church page serves as a chronicle of congregational events, occurances on a small scale, although not necessarily insignificant. Items of general concern appear elsewhere in this paper, but concerns of local nature are reflected here as they have appeared in church bulletins that are submitted to us for information. Rev. John van Harmelen sorts through them a number of times before submitting them to us for final consideration and editing and final placing.

Church News of January 29th last noted that Rev. A. de Jager of Bowmanville was considering a move to First Church in Medicine Hat. He's still in Bowmanville now. Rev. Jac. Geuzebroek changed from congregational ministry to look after the spiritual needs of the hospitalized in Toronto. Lambertus Mulder was promoted to glory some time ago. Rev. Henry Numan Sr., just passed on, some time after the termination of his service in the ministry. And according to the November 19th issue, Candidate Hendrik Bruinsma has just been ordained in Holland Marsh. Nothing dramatically new under the sun, eh.



Ministers keep on moving from place to place and at times celebrate the number of years in the ministry. Rev. Jack Quartel of Ottawa, for one, his 25th. And churches too have been expressing their gratitude in celebrations this past year. Classis Albert North celebrated its 25th, Maranatha in York, Georgetown, Kemptville, their 25th anniversaries while the Palmerston Chr. Ref. congregation turned sod for its own building and the Korean church in Toronto was able to buy its own. Such, by way of example, is the church news in the interim.

And the concerns of local churches? "Ottawa plans for Consistent Income" and "Lacombe Considers Evangelism Options" (Mar. 12); "Hebron in Renfrew Seeks More Members" (Mar. 19); "Edmonton Chr. Ref. Church Challenges the Sunday Edition of the Edmonton Journal" (Apr. 9); "Our Teenagers and Drugs" (May 14); "Authority of Scripture is Beyond Question" (May 21); "The Church has an Interest in the Penal System" (July 9); "What is Wrong with Dancing" and "Close in Communion" (July 16); "Guidelines to be Used for Those Requesting Marriage" (July 30); "Sermon Evaluation Guidelines", and "Women Deacons under Discussion" (Nov. 5). This is some of the news as it was reported, on the local scene.

Included were notes of in-house nature for gum-chewers (Mar. 12) the place of the handshake (Feb. 26), handclapping (June 18) and supporting evidence for use of peppermints (Nov. 5).

There were many brief but heartwarming reports on the growth of evangelization work in various places, the planning for schools and old age homes, and reports on marriage enrichment conferences and the work of the CRWRC.

There is no way that all the work of the living organism and the effects of the work of individual members in Reformed congregations can be encapsuled within the limited space of this page in the short time span of one year — a great deal of work, the importance of which cannot always be judged or valued by what appears in print. Sometime in the future all our business will come to light. For the time being, we'll carry on with reports, which we hope you will continue to submit on behalf of your congregation, or perhaps begin to send in to Rev. J. van Harmelen, Caesarea, ON L0B 1E0.

Harry A. de Vries

Church News

Canadian Reformed Church

Called

— to Smithers, BC, Rev. P.K.A. DeBoer of Watford, Ont.

Christian Reformed Church

Called

— to Smithers, BC, Rev. H. Katerberg of Wellandport, Ont.

— to Maranatha, Edmonton, Alta., Rev. A. VandenBerg of Chatham, Ont.

CRWRC appoints Canadian Diaconal and Refugee Coordinator pic coming

The Christian Reformed World Relief Committee (CRWRC) is pleased to announce the appointment of Mr. Peter Zwart as Diaconal and Refugee Coordinator in the Canadian office.

Mr. Zwart comes to CRWRC with a wealth of experience in diaconal work. He was one of the founders of the All Ontario Diaconal Conference (AODC) begun in the late 1950s. He presently serves as executive secretary to the AODC, a position he has held for the past five years. Because of his work with all diaconates in eastern Canada, AODC requested Mr. Zwart's home church, the Mountainview Chr. Ref. Church of Grimsby to ordain him as deacon-at-large in the Chr. Ref. Church in September of 1972. In addition to his diaconal work, Mr. Zwart has worked with CRWRC for a long time, first as a boardmember and later as the part-time director of CRWRC in Canada, from 1976 to May of 1980 when the present director, Mr. Harry Veldstra, was appointed to the position full-time.

Harry Veldstra and Sandy Van Rijn, CRWRC of Canada, Burlington, Ont.

Reflection on Simcoe's 25th anniversary

O God, beneath thy guiding hand we trod

How good it is to see each other, all around the word of God, all in the fellowship of the Holy Spirit and to smile at each other and to celebrate our twenty-fifth anniversary. How good it is to see people from various places who have come back for this one weekend to the one place they once had as their dwelling place and to the one church of which they once were members.

Of course, in twenty-five years many people have come and gone. Many have gone elsewhere to become members of other congregations. Some have left us or were disappointed for one or another reason, or they simply quit loving the Lord. Others have gone to their eternal home. After 25 years we are not the same congregation anymore. We could shed a few tears for our losses over the years; but above all we should rejoice and shout for joy, because our God has shown to us that he truly is what we adopted as the name of our church, he is our Immanuel, our God with us. He gave us ministers to preach the word. He gave us children who grew up to take over in leading positions in the church. He has helped us grow in faith! Did he not?

It would be interesting to test yourself on that score now, 25 years later, if you are old enough to be able to think back that far. What has happened to your faith life during that time span.

It is said that people basically do not change very much. At reunions you discover that Mr. Peterson still laughs in the same funny way. Mr. Johnson still pulls his nose all the time as if it itched continually. Mrs. Dickson still talks so very loud and fast.

That is okay. But does Mr. Peterson also still continue to doubt? Is Mr. Johnson still a oncer? Does Mrs. Dickson still contribute peanuts to the church budget? And, is Mrs. Hanson still to be approached with care, because she always gossiped so much? If 25 years has not changed us at all in these respects, something is terribly amiss. The Lord has nourished us after all and he has taught us at least 2500 lessons. So I hope we all have changed a lot, for the better as we continue on the road of sanctification.

Let's make it a happy occasion for all. Glad to see you back. Glad to celebrate together. Glad to see so many changes. Glad to still hear the same word of God. This is the day that the Lord has made. Let us rejoice and be glad in it.

The past is still full of blessings. The future is full of promises of blessings. Jesus is coming, you know. So why not celebrate with some exuberance and with a great measure of joy.

May the Lord remain with us as the church continues to work and to grow till the great church victorious shall be the church at rest in the year of the Lord's coming.

Your Pastor Lammert Slofstra,
Immanuel Chr. Ref. Church,
Simcoe, ON

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00 a.m.1340
Edmonton-CHQT... 7:30 a.m.1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m.1230
Peace River-CKYL.. 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR.. 11:30 a.m.1240
Burns Lake-CFLD... 9:15 a.m.1400
Kitimat-CKTK .... 8:30 a.m. 1230
Langley-CJJC..... 10:00 p.m. 800
Osoyoos-CKOO..... 8:30 a.m.1490
Penticton-CKOK.... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)..... 9:30 a.m.1240
Smithers-CFBV..... 9:15 a.m.1230
Summerland-CKSP. 8:30 a.m.1450
Terrace-CFTK..... 8:30 a.m. 590
Vancouver-CJVB.... 9:00 a.m.1470
Vernon-CJIB..... 9:30 p.m. 940

MANITOBA

Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m.1220
Steinbach-CHSM... 9:30 a.m.1250
Winnipeg-CKJS..... 9:15 a.m. 810

ONTARIO

Brantford-CKPC... 10:00 p.m.1380
Ft. Frances-CFOB. 10:30 a.m. 800
Hamilton-CHAM.... 7:30 a.m.1280
Guelph-CJOY..... 9:30 p.m.1460
Kapuskasing-CKAP. 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN.. 9:30 a.m.1480
Ottawa-CFGO..... 8:30 a.m.1440
Owen Sound-CFOS..... 1:30 560
Pembroke-CHOV
(Sat)..... 7:00 p.m.1350
St. Catharines-CJQR. 10:30 a.m.97.7MC
Sarnia-CHOK..... 6:45 a.m.1070
Stratford-CJCS..... 8:30 a.m.1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK..

NOVA SCOTIA

Digby-CKDY..... 5:00 p.m.1420
Kentville-CKEN..... 5:00 p.m.1490
Middleton-CKAD.... 5:00 p.m.1350
New Glasgow-CKEC 7:30 a.m.1320
Sydney-CJCB..... 8:00 a.m.1270
Windsor-CFAB..... 5:00 p.m.1450

NEW BRUNSWICK

Fredericton-CFNB. 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m.1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall..... 9:30 a.m.1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC

CHRS-Montreal..... 8:00 a.m.1090
CKLM-Montreal..... 9:15 a.m.1570
CKCV-Quebec City.. 7:15 a.m.1280
CHLN-Three Rivers. 7:45 a.m. 550

THE BACK TO GOD HOUR

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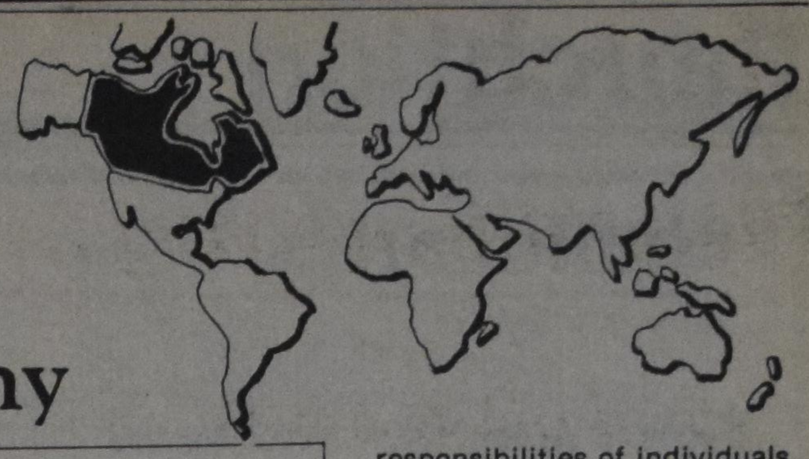
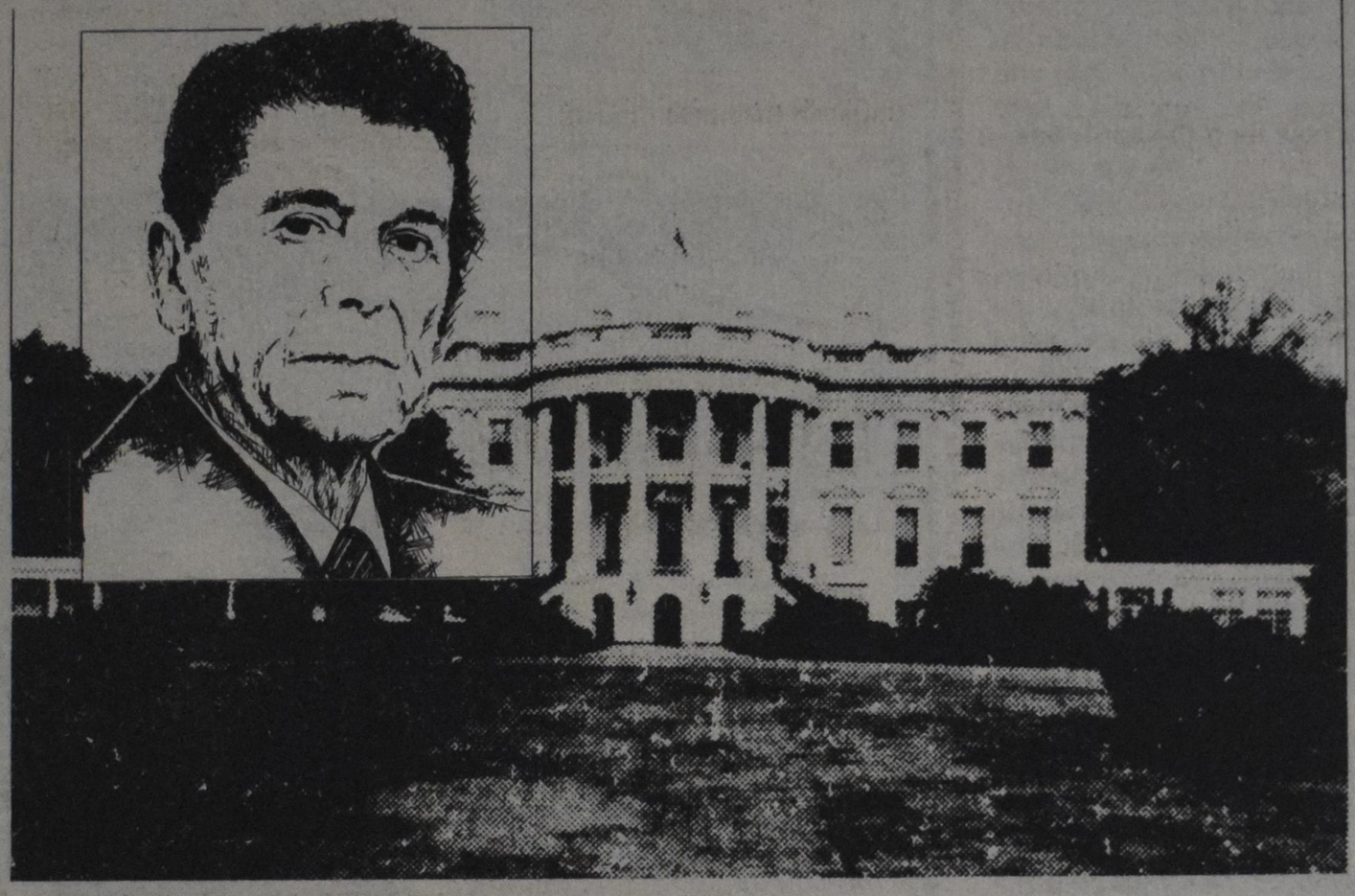
News - International



U.S. elections and the troubled economy

James Skillen



WASHINGTON, D.C. (APJ) — Watching the election returns November 2nd, I was more bothered than usual by broadcasters' efforts to find an overall meaning in the election, especially in relation to President Reagan's economic plan. Not that I couldn't see some significance in the fact that the Democrats won more House seats than the Republicans. Nor was I inclined to blame the broadcasters alone for trying to read something profound into the election results. After all, the Republicans and Democrats had set the stage for simplistic interpretations with their campaign slogans "stay the course" and "time for a change."

But from a national point of view, the final results did not show major changes or signs of new trends. Once again voters were presented with very limited options, and once again those who voted decided, for the most part, to stay with incumbents and the familiar. No, the Republicans did not take over the House of Representatives and they barely held onto the Senate. But neither did the Democrats come up with anything like a new mandate for change.

Yet even this business of Republican vs. Democrat meant relatively little in a number of particular races. "Conservative" and "liberal" frequently meant more than Republican and Democrat, and those terms actually mean a great deal more when it comes to the President's influence in the Congress. Looking closely at many races, one can see, in fact, that the decisive factor was not even the candidates' general conservatism or liberalism but something more personal or issue-oriented. In other words, my difficulty in absorbing what the commentators wanted to give me November 2nd was caused by my desire to understand what was really happening in the different races rather than by a wish to find some superficial sign of Democratic success or Republican failure as projected by the major party leaders and by the media.

So after the election I went back to read some old newspaper clippings and articles I'd been collecting for more than a year to find the key issues of concern to Americans, particularly with respect to the economy. My very unscientific sample led me to the following conclusions.

At least 10 key concerns keep cropping up when citizens express their views about public policy and the job government is doing. They want:

1. secure, meaningful jobs
2. affordable housing
3. affordable food
4. safe and affordable transportation
5. crime-free neighbourhoods
6. a clean, safe environment
7. good education for their children
8. prospects of a secure retirement
9. defense of the country against an invading enemy and against a catastrophic war (whether nuclear or conventional)
10. a future that is sustainable if not expandable in view of limited energy supplies and other limited resources.

These desires and concerns cannot be satisfied by either Reagonomics alone or by a general opposition to Reagan, and voters realized that. Most of them voted for candidates at different levels of government who looked like they would achieve more than their opponents on one or more of these issues. But what voters missed was an opportunity to vote for a team of candidates at local, state, and federal levels who could show how their plans would be coordinated at *all* those different levels to deal with *all* the major issues.

Our society and world have reached the stage of immense complexity where most of the economy is influenced or directed by highly organized corporations that integrate their decisions from top to bottom, from the smallest production detail at a local plant to the largest multinational investment plan. But politically we are living with an antiquated system of uncoordinated isolated individuals each elected for a very short term to do whatever good or evil he or she chooses. More than our economy is in trouble. The country is hardly being governed in the short run, not to mention the long run.

The moment of truth in "Reaganomics" is the recognition that those ten desires listed above cannot be fulfilled by government spending alone, and most of them require government policies that acknowledge and strengthen the independent responsibilities of individuals, consumers, investors, families, and so forth. If government expenditures and taxes and regulations become so weighty that people can't move under them, then there won't be a sustainable future.

But Reagan's program is far too narrow in focusing hope for the future almost entirely on the effects of economic prosperity arising from some new tax breaks and investment policies. Even within the narrow confines of Reagan's economic plan, budget deficits are growing and interest rates have only come down slightly. Moreover, most of the concerns that citizens have cannot be met by means of private economic growth even if that does come.

Environmental protection, crime prevention and punishment, national security, good schools, social security, and a sustainable future - all of these and more require creattive government policies and expenditures. Furthermore, they require government taxation and spending that is fair and balanced for all citizens so that the entire public can support the whole program with confidence for an extended period of time.

Dr. Skillen is Executive Director of the Association for Public Justice in Washington, DC.

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Education

Chalkmarks

By Harry A. De Vries

If you should leaf through the pages of this paper starting with January first of this year you can not help but notice the great amount of space given to reports on various aspects of Christian education and issues that relate to it. After some quick skimming you might end up thinking, in certain instances, you've come a long way King's, Redeemer, Hamilton, or Medicine Hat.

Redeemer has been in the spotlight for a considerable time lately being somewhat of a newcomer. Consider the fact that in the first issue of the year, when only 6 professors had been appointed, the designated professors Plantinga, and Cooper were outlining proposed courses and guidelines for students, whom, it was hoped would number about 50, perhaps providentially 75 by this fall. The September 17th issue reported an enrollment of 97 students and plans for the purchase of 50,000 books for its library. A purchase was made since and the books are now on the shelves. The finding of accommodations shortly before school opening, too, was notable, as was the recognition by McMaster, Waterloo, and Guelph universities of first and second year course work. Now plans are underway for next year.

But, human efforts do not develop without work and prayer. The current drive for at least $400,000 in Reformed churches in Ontario for this year is a very important factor in the well-being of the school as is the continuing interest of new students.

The King's had realized all too well lately that funding is important, as is accreditation by the University of Alberta. Neither were come by very easily. Government recognition to operate is of primary importance, but acceptance by fellow educational institutions is, too.

Just how a government ought to write up the law granting an institution the right to operate has been the bone of contention for the Institute (ICS) which has been protesting the wording of Bill 4 and now Bill 137 in (June 18th issue) in an effort to be recognized as an educational institution which has the right to issue degrees that have no religious designation, so that it will not be ranked with Bible colleges and be removed from the league of postgraduate schools. The breakthrough of its discussion with the government may have come, as the December 10th issue reported.

But you will note in your perusal through this year's pages that not everyone is studying at college, much less during an opening year. Hamilton Christian High celebrated its 25th anniversary, as did Calvin elementary in Chatham, Wyoming Chr. School and West Edmonton, to name just a few. Woodland Chr. High requested urgent support in the spring, and reported of "God's faithfulness" with regard to budget needs earlier this fall (Oct. 1).

Many people are reportedly active in the growth of the educational movement. Medicine Hat started with a school this fall, and partly as a result of its work, Saskatoon has decided to do the same next year. Langley finally made its move to its new location, while Immanuel in Agincourt closed its doors. Dordt College took on Dr. Hulst as its new president and Trinity College is in the middle of expansion to meet the needs of the times.

Students too kept busy. Some of them travelled about as if distances were a thing of the past. Calvin College students spent the interim in Quebec to learn French. "Winnipeg students held class in Calgary" (Apr. 16). Abby High students travelled through a large part of their province for their class trip (June 23). And the girls volleyball team of the same school stopped in at Calgary for a volleyball game.

With respect to education this paper carried many reports about the work of parents, the concerns of teachers, the activities of student and communal events at some of the schools, which in sum total may give one the impression that the Christian school movement just carries on naturally. But behind all the information that was given here lies a conviction that, even in this day and age, "the fear of the Lord is the beginning of wisdom," and that the school has a great role to play in carrying out what most of us view as a parental and, in many cases, a communal task. It is a conviction that is constantly challenged not only publically, but also within the very minds of school supporters every time they are asked to give more or to support new ventures in education such as the establishing of kindergartens or, at the other end, post-secondary institutions. And it will continue to be challenged, though supporters may be justly confident.

Langley students have a new home

Langley's new school building

Langley Christian School society sold its former school site on highway #10 in Surrey already in the spring of 1981 and purchased a new building site hoping to move into new facilities sometime during the next school year. But zoning difficulties and finally, lengthy delays in sewer hookup prevented the relocation of the centre of learning until June of this year, a year-and-a-half later. Fortunately, the school was able to operate out of the education wing of the South Langley Mennonite Brethren Church for the 1981-82 school year.

The present student body of 163 students and the staff of 8 full-time and 2 part-time teachers moved into an eight classroom building which includes a library, staff room, first aid room, enrichment room, a kitchen and gym. The building is set on a 4-acre site on 50th Avenue in Langley.

The dedication of the building took place in a service of praise and thanksgiving on Friday, November 5th. The Christian school doxology sung on the occasion stated concisely the aims of the school society:

May it please God our school to bless.
May it proclaim his righteousness;
Crown Jesus King with one accord,
Until the coming of the Lord.

Although the school society celebrates its 30th anniversary this year, it will be another two years before the school has been in existence for that length of time.

Both parents and students took part in the official opening of the new school in Medicine Hat in September

Medicine Hat in full swing

Operation of the Medicine Hat Christian School is definitely a community affair, an experience that is an expression of the "true communion of the saints," noted the principal, William Slofstra, in one of the school's newsletters.

Not only was that true in the work of the various standard school committees and the school's teaching staff in preparations for the opening of school and its present operation, but also for the involvement of the Ladies Auxilliary which has organized hot dog sales, a bazaar, the sale of Regal stationary, tupperware parties, and a school pot luck supper. One of its fundraising projects was the cleaning of 4 big apartment buildings with a total of 92 suites earlier this fall for an income of $4,500.

The transportation committee arranged for the purchase of a bus and its financing in which it is helped by Catholic school students that also ride along. Up till now drivers have served on a volunteer basis.

The school operates in classrooms in St. Francis Xavier School, a Catholic school in Medicine Hat. "Cooperation," wrote the principal, "is exceptional." On October 8, two schools held a combined Thanksgiving assembly, which was concluded by the singing of "Now Thank We All Our God."

The school now has 38 pupils in grades 1 through 6. Its secretary is Mrs. Marian Bos, at P.O. Box 964, Redcliff, AB T0J 2P0; tel: (403) 548-3985.

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Season's Greetings

BRUINSMA: We wish all our relatives and friends a very merry Christmas and a happy New Year.
Thys and Aafke, Strathroy/Ruskin, Fla.

DE JONG: Mr. en Mrs. Kornelis De Jong wensen familie en vrienden gezellige Kerstdagen en een gezegend Nieuwjaar.
R.R.#1, Morrisburg, ON K0C 1X0

DE VRIES: We wish all our relatives and friends the Lord's blessing at Christmas and in the New Year.
Mr. and Mrs. J. De Vries, 22 Bowstead Dr., St. Catharines, ON L2N 3T1

ELEMA: Warner en Jenny Elema wensen familie en vrienden een gezegend Kerstfeest en een voorspoedig nieuw jaar.
265 Carrie St., Room #106, Strathroy, Ont.

EVERST: We wish all our relatives and friends a blessed Christmas and a happy New Year.
Bernard and Ann Everst and family, R.R.#1, Wellandport, ON L0R 2J0

EVERST: I wish all my relatives, friends and church members a blessed Christmas and a happy 1983.
Mrs. Everdina Everst, R.R.#1, Wellandport, ON L0R 2J0

GROOT: God's zegen en gezondheid toegewenst in 1983 aan kinderen, familie en kennissen door
Norman and Nel Groot, 35 Tofield Cr., Rexdale, Ont.

HAGEN: Mr. Conrad and Mrs. Margje Hagen wish all their family and friends a blessed and merry Christmas and God's blessing in the New Year.
607 West 5th St., Hamilton, Ont.

HAMSTRA: Wij wensen al onze familie, vrienden and bekenden gezegende Kerstdagen en een voorspoedig Nieuwjaar toe.
Mr. and Mrs. P. Hamstra, 7900 McLaughlin Rd., S., Apt. #2514, R.R.#10, Brampton, Ont.

HESSELS: To all our relatives and friends, far and near, a blessed Christmas and a happy New Year.
Tim and Anna Hessels and family, R.R.#3, Wellandport, Ont.

HOITING: Siep, Dini, Rob, Rick and Debbie wish our relatives and friends a blessed Christmas and God's guidance in the New Year.
R.R.#1, Salford, ON N0J 1W0

HORDYK: Mr. en Mrs. L. Hordyk wensen familie, vrienden en bekenden een gezegend Kerstfeest en God's zegen voor het nieuwe jaar.
18 Walker Ave., St. Catharines, Ont.

HULTINK: Wij wensen familie en vrienden een gezegend Kerstfeest en een gelukkig 1983 toe.
G.J. Hultink, R.R.#1, St. Catharines, ON L2R 6P7

MULDER: Ook dit jaar willen de Mulders van de Stone Church Rd. (Hamilton) aan al hun familie, vrienden en kennissen een gezegend Kerstfeest toewensen en eveneens een gezegend 1983. Ondanks de vele zorgen die er zijn, houden wij ons oog op God geslagen.
Bert en Jantje Mulder, Hamilton, ON L8W 1A6.

MULDER: Bij deze wens ik al mijn familie, vrienden en bekenden gezegende Kerstdagen en God's onmisbare zegen toe voor het jaar 1983.
Mrs. K. Mulder, R.R.#1, Dunnville, ON N1A 2W1

ROFFEL: Mr. and Mrs. Harry and Betty Roffel and family wish all their relatives, friends and clients, a blessed Christmas and God's guidance throughout the New Year.
4 Prince St., Glen Williams, ON L7G 2X2

SCHENK: Mr. en Mrs. J. Schenk wensen hun familie, vrienden en kennissen een gezegend Kerstfeest en een gelukkig Nieuwjaar toe.
7900 McLaughlin Rd. S., Apt. 2711, Brampton, Ont.

SCHOTSMAN: Mrs. J. Schotsman Sr., wishes to extend to family and friends, best wishes for a blessed Christmas and a happy and prosperous New Year.
Hamilton, Ont.

STRUYK: Peter and Henny Struyk and family, wish all their relatives and friends a blessed Christmas and a happy New Year.
R.R.#3, Caistor Centre, ON L0R 1E0

TIGCHELAAR: To all our relatives and friends we extend Season's Greetings. May we experience the true joy of Christmas and may it continue throughout the New Year.
Clarence and Joyce Tigchelaar, R.R.#1, Hannon, ON L0R 1P0

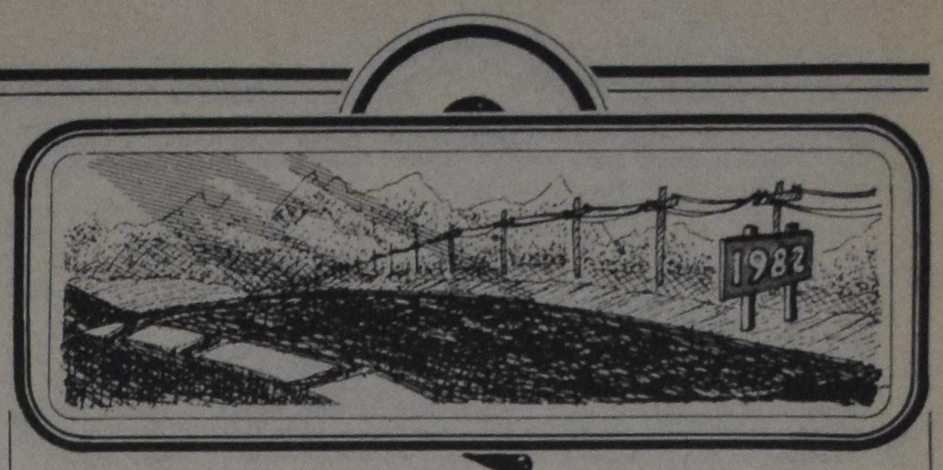
TIGCHELAAR: To all our relatives and friends in Canada and the United States we wish a blessed Christmas and a prosperous New Year.
Mr. and Mrs. Klaas Tigchelaar, R.R.#2, Waterdown, ON L0R 2H0

VANDERKRUK: To all my relatives, friends and brothers and sisters in the Lord, may the Lord be close to you in the Christmas season and the year to come.
Mrs. C. VanderKruk, Robson Rd., R.R.#1, Waterdown, ON L0R 2H0

VANDER WAL: We wish all our relatives and friends a blessed Christmas and God's guidance for the year that lies ahead of us.
Stan and Evelyn Vander Wal, and family, R.R.#1, Varna, ON N0M 2R0

VOORTMAN: We would like to wish all our friends and relatives God's blessing at Christmas and throughout the New Year.
The John Voortman, Sr., family, R.R.#2, Hamilton, ON L0R 2H0

WITVOET We extend our wishes for a peace-filled New Year to all our friends and relatives, especially to Tante Suze in Prince George, BC, and Tante Jantien in Orillia, Ont.
Bert, Alice, Ed, Maynard, Marguerite, John and Stephen.



Time

Meeting with Time, "Slack thing," said I,
"Thy scythe is dull; whet it for shame."
"No marvel, sir," he did reply,
"If it at length deserve some blame;
But where one man would have me grind it,
Twenty for one too sharp do find it."

"Perhaps some such of old did pass,
Who above all things loved this life,
To whom thy scythe a hatchet was,
Which now is but a pruning knife.
Christ's coming hath made man thy debtor,
Since by thy cutting he grows better."
George Herbert 1593-1633

A little explanation

Have you got time for a poem? -- a poem on time?

George Herbert wrote this poem from a unique point of view. Instead of lamenting "My, my, how time flies," he rebukes Time for not moving fast enough and for not cutting us down more quickly.

Time is not used to that because for every one person that wants him to grind the scythe sharper "Twenty ... too sharp do find it."

That, says the author in stanza two, is because they loved life above all things. How times flies when you're having fun. Time to pleasure seekers is a hatchet.

But for the Christian things are different. Christ's coming has made you, Time, a benefactor to which we are endebted. Because when you cut us down in the process of aging and of death we grow better.

This can mean we are better sanctified or we go and meet Christ the sooner.

Not a bad thought for us as we end this year.
Maranatha!

B.W.

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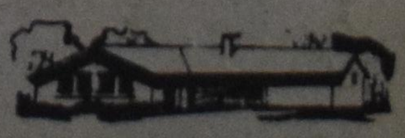

The role of the church in society sparked debate

Two points of view ignited considerable discussion at the meeting of the Council of Christian Reformed Churches in Canada when it met in November, 1981, and that discussion spilled over into the pages of *Calvinist Contact* during the early months of 1982.

Rev. Lambertus Mulder of Whitby, Ont. who died in August, launched the dialogue with Gerald Vandezande back in January.

Rev. Mulder quoted from a speech given by Rev. Peter Jonker at the Council meeting. "The church as *institute* should not be defined in terms of the members of the church, since they are invested with the universal office of believer in Christ as King, which office has an *unlimited* scope for all of life. The institutional church can only be defined in terms of the specific office of the elders and deacons, which is *limited* to the proclamation of the Word, the administration of the sacraments, the faithful use of the keys of the Kingdom of God, and thus the equipping of the saints for service."

Mulder disputed the allegation that the church is only a fellowship of believers. He wrote: "The church indeed can be described as a fellowship of saints or a household of faith. The point of the matter now is that this church does not function and does not even exist without the government of that church, its offices and the spiritual polity which the Lord has taught us in His Word. These offices do not operate in a vacuum, naturally, but within the fellowship of believers.

"The two aspects of office-bearers and community of believers cannot be separated from one another, but they can surely be distinguished. To state that the church is a community of believers is only part of the story. That I believe is where the shoe pinches. As a community of believers our task is without limit; that is not the issue at hand.

"We are not talking about the task of the community of believers, but we are talking about the task of the *instituted* church. If we do not stick with that proposition, we are going to speak on different beams."

Mulder went on to say that "it will be said that there is no biblical foundation for such a distinction in the Bible. That is true. It needs no argumentation. Sphere sovereignty concepts are not found in the Bible either in concrete terms, but a considerable part of our Christian philosophy is built on it."

He concluded his argument by saying: "If the church speaks prophetically - a term used over and over in some Council reports - then it cannot move beyond the certainty of the Bible itself and that which clearly can be deduced from it. That is the task of the Confessions, not of individual Christians with strong convictions. To bind church members to declarations going beyond the Scripture and the Confessions is a path fraught with danger, as church schisms in the past have shown."

Confessional

Gerald Vandezande, in presenting a different view of the role of the church, said that the church had a distinctly *confessional* task. "It is called to proclaim the full Gospel of its Lord. The biblical faith is not a private but a public faith. Therefore, the Christian church should be a public channel of God's boundless love and peace, of His endless compassion and justice for all His creatures and the good creation for which Christ gave His life, so that the world might be saved through Him.

"The church should be a prophetic presence within the national setting, always remembering that its silence can also speak volumes to its societal neighbours," Vandezande said.

"The Word of God requires the church to help give *concrete confessional direction* regarding the fundamental questions of our secular age. However, this does not mean that it is part of the church's mission to issue definite political pronouncements, to advocate specific legislative amendments or to defend particular policy proposals. That is the unique task of political parties. But the church should make its own *confessional* contribution in terms of the issues of our time in support of the emergence of a way of life that is shaped by the liberating power of the Gospel."

Vandezande concluded his argument by saying: "Such a biblically-obedient witness by a confessing church should not only occur in worship services, evangelistic outreach, deaconal activity, relief work and church school. It should also happen through official communications to the public authorities from a congregation, a consistory, a classis, a CRC Synod or the Canadian Council."

Council's role

The role of the Council of Christian Reformed Churches in Canada formed part of a much more narrowly defined discussion during the spring through a series of articles by Rev. Raymond Sikkema of Hamilton, through letters to the editor, and through articles by and about Council's Committee for Contact with the Government.

It was a year of both praise and criticism of the Council. The dialogues and discussions which surfaced through the pages of C.C. during 1982 were generally designed to strengthen the concept of a council of classes within Canada.

Three cheers for justice

This year has seen at least three important developments in the area of the rights of associations. All three of them culminated in the last quarter of the year.

On September 30 the Ontario Labour Relations Board ruled in favour of Simcoe Mechanical Contracting and the Christian Labour Association. The Board upheld CLAC's bargaining position in the construction trades.

On November 17 the Federal Court of Canada ruled that Revenue Canada could not arbitrarily lift the tax-exempt status of Renaissance International. Renaissance is an organization that stands for faith, family and freedom.

On November 24 the Institute for Christian Studies heard in a meeting with Dr. Bette Stephenson that she no longer insisted on having the ICS award degrees with a religious designation.

All three developments indicate that the cause of justice and freedom is not dead in Canada. There are places of appeal. The court system for one is an important place for the defence of freedom.

But courts can only rule on the basis of laws that have been passed by a legislation. And laws are not always broad and explicit enough to protect all wrong. All reasons to be watchful and alert.

But the greatest threat to the rights of any group and individual is the spiritual decline of a civilization. A decadent society will make its impact on the legal system. It also makes the pursuit of justice a very costly and lengthy necessity. If you can't defeat an enemy in the courts you can always wear him out.

Eventually it comes down to a test of courage and spirituality.

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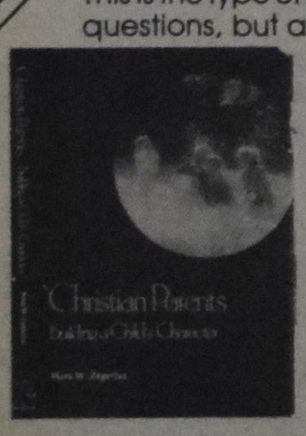

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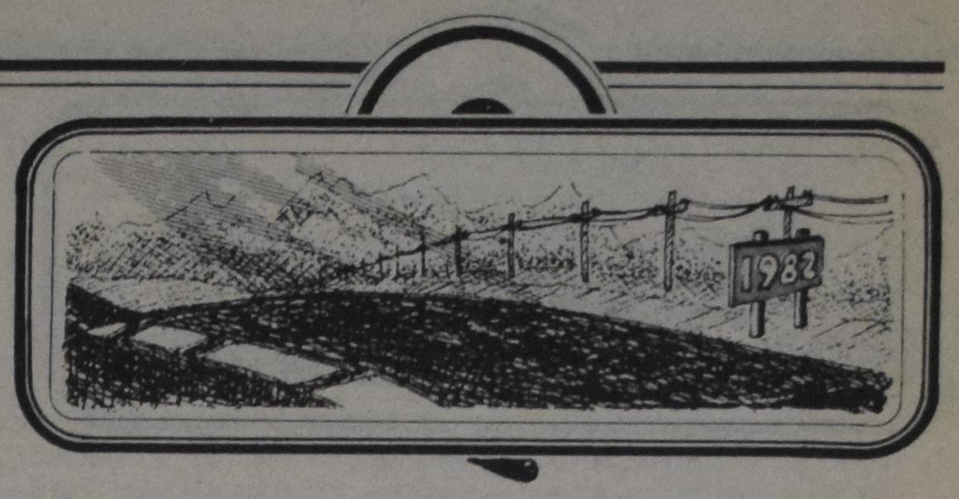
Bruce has his eyes on the 1984 Olympics

Do you remember 14-year-old Bruce Van Der Molen of Jarvis, Ontario? He has been a leading medal-winner for two consecutive years at the Canadian National Games for the Physically Handicapped.

Earlier this year the Jarvis, Ontario, native was featured in a story in C.C. The story served a two-fold purpose; to relate the remarkable achievements of this partially blind young man and also to tell of the struggle which he and his parents went through when it came to Sunday sports.

Minne and Ann Van Der Molen have four children. Bruce is the third. It was Ann who talked about their growing concern about competitive sports on Sundays. "At first, the majority of local meets were on Sunday. To these he could say no quite easily on his own. But as time went on and his swimming improved, he was asked to go to a qualifying meet for the Ontario Games." It was there that the serious questions arose: Should the parents allow their son to compete in provincial and national meets when it meant that they would all be kept from Sunday worship?

The Van Der Molens are members of the Christian Reformed Church in Jarvis.



They prayed a lot and also sought advice from friends and church leaders. The answer, they knew, was not a simple one. They decided to stick to their principles and wrote letters to Ontario Games organizers to see if the dates of the Games could be changed. The Games were changed from a Saturday and Sunday to a Friday and Saturday.

The Van Der Molens say that they have proven that systems and organizations and rules can be changed "but we have to work for it, pray about it continually, stand firm, let our yes be yes and our no be no."

As parents they have found it difficult to deal with the inconsistencies within the church. "Some church members travel anywhere on a Sunday and skip church or do unnecessary work on Sunday."

The article sparked a number of letters to the editor which were supportive of the Van Der Molens and which also raised questions about Sabbath observance. Needless to say, the issue has not been resolved.

Meanwhile, Bruce is still eying the 1984 Olympics and is cautiously optimistic about taking part and winning.

Remember when the Constitution came home?

The Canadian Charter of Rights and Freedoms, popularly known as The Constitution, was moved from a safe in London, England to a safe in Ottawa, Canada. That "coming home" came about in the early spring of this year.

Its coming home process made the news repeatedly. Now, almost a year later, that process seems to be all but forgotten. There was a vicious fight over resource rights, and the power struggle between the federal and provincial governments which continued throughout 1981. There was western separatism which joined Quebec separatism as a threat to national unity. There were native rights issues and Supreme Court rulings.

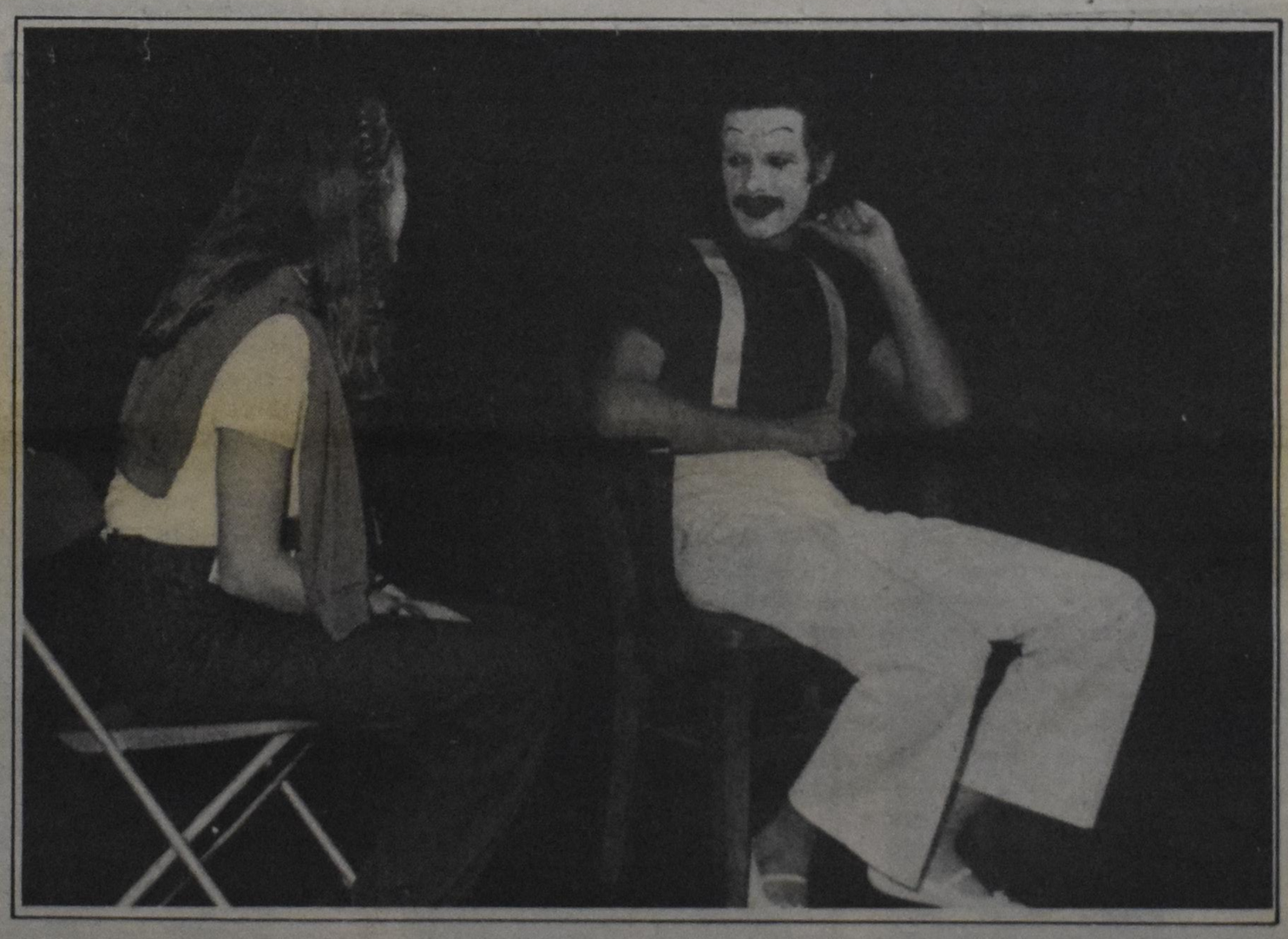
There were anti-Trudeau attitudes, the Lougheed-Davis stage show, and political stunts by Levesque.

When the constitution finally came home, the entire nation seemed to groan in relief. Now the government could get back to the bread-and-butter concerns of unemployment and inflation.

Vice-chairman of the Committee for Contact with the Government, Kathy Vandergrift, wrote earlier this year that "there is much in our new constitution for which we can give thanks, as a church and as individual Christians. It does protect many basic rights which people must have to be free to respond to God's call. Whether it is strong enough, whether the provincial power to override many sections will be abused, and whether it will be subjected to expensive legal games are all questions which merit our continuing attention."

She concluded by saying: "The Constitution may be the beginning of a new age in Canadian history; it certainly is not the end for a Christian church trying to witness for justice in Canada."

THE STAGE IS SET



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Synodical snippets

Out of concern for the pastor

When Synod of the Christian Reformed Church met in June it made a few significant decisions. As a response to the increasing number of ministers who left the ministry because of "intolerable" situations within the local congregation (75 men over 12 years), Synod adopted a Healing Ministries concept in which each new minister entering the churches is assigned a "mentor" (another pastor) to act as counsellor, confidant and friend. Older ministers who are having a difficult go of it in the local congregation can also be assigned a colleague-cum-confidante.

New hymnal in five years

The Christian Reformed Church will have a new Psalter Hymnal in five years. The Board of Publications has estimated that it will cost $300,000 over the next five years to have the book produced. Synod also authorized the hiring of a full time music editor for the duration of the production period.

Ministers as administrators

Ministers of the Word may maintain their ministerial status while serving as president of a Christian college. Synod made that declaration, first in response to Rev. Gerard Van Groningen, who is president of Trinity Christian College in Palos Heights, Ill., and then in recognition of Rev. Henry De Bolster, who is president of Redeemer Christian College in Hamilton, Ont.

They shaped our lives

reliving emigration

The year 1982 was dotted with memories of a vivid past through the series of articles entitled "They Shaped Our Lives" by John Knight. Two years of research, based largely on diaries from C.C. readers and from newly formed statistical data, have yielded this popular series.

Mr. Knight dealt with the reasons behind the big migration after the Second World War, and the first impressions of those thousands of young families who set their sights on Canadian soil.

"To get Dutch people to move in great numbers requires a calamity, a crisis, like the potato famine of the last century, and more recently a bankrupt economy in the years immediately after the Second World War," he writes in the opening article of the series.

"Most Dutch emigrants moved away reluctantly, as diary entries clearly show. Granted, there were adventurers among them, but not many. Many came out of sheer necessity, because their backs were against the wall. There simply was no future for them and their families in Holland.

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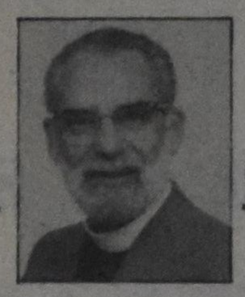

Hans W. Zegerius

Christianity is the youngest of religions. There are those who say: Christianity has been with us for two thousand years, and look at the shape the world is in! But the Great Lakes have been in place for twenty thousand years, and on their shores there are still people who are filthy. If the lake is to make them clean, they must go down to bathe in the lake water.

So it is with Christianity. If it is to have reality, it will have it only for those who bathe their lives in it. Mere proximity is not enough. Every generation must recapture it in its freshness. Therefore, Christianity cannot grow old and hoary like some other religions. It is new and fresh as morning dew with every generation which bathes its life in its stream, which is fed by the springs of God's love and grace in Jesus Christ.

Where Christianity seems worn out and a thing of the past, people have merely held on to some of its peripheral things, but lost its essence. We can continue to live on the fringes of the Christian faith for a while, maintaining its morality, manners, and customs, without touching the essence of it. But where that is the case, people still live in a far country, and they are only squandering the Father's inheritance. They also are bound to end up in a pigsty!

That is exactly what has happened to many people in the Western nations. They would be horrified if they were denied the label "Christian." But they never bathed their life in the faith. They lived by the inheritance, but far from the presence of the Father. Jesus Christ never became Saviour and Lord of their heart and daily living. Therefore, they became infected with three deadly Western diseases: individualism, secularism and materialism. Driven by these, they became engulfed in a whirlpool of conflicts and temptations, a fair game for every unbridled passion on the loose. In the end, we see them perish in a cesspool of senseless and perverse self-centredness.

It is a widespread and tragic misconception that being young and being Christian don't go well together. Many people think that a firm commitment to Jesus Christ as Lord will get in the way of the joy and adventure of being young. There are so many avenues to explore, so many possibilities to be tried out. They are all considered to be part of growing up. Growing up, we are told, means making your own decisions, and for that things need to be tested and tried out.

Making the right choices requires many and varied experiences. There are sports and games and parties; studies of science and technology, and of the short-cuts to making money and finding pleasure they provide; different "lifestyles" to be considered; new religions and ideas to be weighed against the ancient faith; experiments with alcohol and drugs; flirtations and sexual experimentation; films and magazines that open up the secrets of adult living. To take the Gospel seriously means putting on the brakes and missing out on much of the things which "everyone does."

In a way, this is so. What we forget to realize often is that one of our most important decisions is the choice of the experiences to which we shall expose ourselves! There is no guide like the Lord Jesus and no teaching that equals that of the Bible to help us make that vital decision.

The world around us, filled with evil, wants nothing so badly as to take hold of our life when we are young. Our energy is great, our curiosity insatiable, and our strength untapped. If in our youth it can pull us deeply enough into godless experiences, it will be able to cripple our growing up. By giving us the experience of what is filthy and destructive, it will make us incapable of absorbing what is beautiful and good. If it can so steal from us the best years of growth and learning, even the grace of God will not be able to undo the harm done!

But if we bathe the years of our youth in the Christian faith, the Lord begins to fill our life with the wonders of His love, which will never give out. He will embed in our soul convictions and ideals, which will be our guiding stars and our strength all our days.

God calls young people for His own, and when they yield to Him, He does wonders with their faith. Elijah must have been quite a young man, and an athlete at that, when he ran in front of Ahab's chariot down the Carmel mountain to Jizreel. William Booth was 15 when he gave his life to Christ, and went on to found the Salvation Army. The great preacher Spurgeon was 16 when he surrendered his life to the Lord; so was George Williams, who founded the YMCA, once a great instrument of Christ's call to youth.

We cannot value too highly the time of youth of which Jesus Christ is Lord. Neither can we ever estimate how much was lost for God and ourselves, when we let Him wait till we have had our fill of things that break His heart!

The Rev. Hans Zegerius is pastor of St. Andrew's Presbyterian Church in Arthur, Ontario.

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Meditation

It's time to sing

I read a short paragraph from the letter of Paul written to the young churches of Asia Minor, the letter we call "to the people at Ephesus."
This is the Word of God:

So watch out carefully how you walk around. Don't act like stupids but live as wise people do, really regaining the sense of timing, because our days are deceptive.

What I mean is this: don't become fools, but get to understand what the will of the LORD is. Don't get soused with wine - that's a pure waste - but be filled up, so to speak, by the Spirit. This is, sound out to one another psalms and hymns, spiritual songs, singing and making music wholeheartedly to the LORD. Keep on thanking God the Father for everything all the time, in the name of our LORD Jesus Christ.

(Ephesians 5:15-20)

Calvin Seerveld

People who interpret the famous phrase in this passage - "redeeming the time" (KJ) - to mean "keep busy doing something useful," often don't seem to read the rest of the paragraph. The point of "redeeming the time" - the NIV almost says "capitalize on the opportunity" - is the directive from the LORD not to get lost in the cut-throat opportunism of business practices in the city, the off-colour jokes colleagues indulge, the riotous sexual parties and the bacchanalian flow of strong drink to celebrate a hard day's night (5:3-14); but the point is to find yourself in singing psalms and hymns, playing recorders and drums and horns together for the LORD. That's "redeeming the time" according to the Bible: "making a joyful noise to the God of our salvation" (cf Psalm 98)!

We do well to hear this Word of the LORD if we value our life, no matter how much it turns our way of thinking upsidedown, because our age is indeed deceptive on what counts. The normal frenzy of secularism - its hurry, leisure ethic, confusing mammon - worms its way into our routine too. Only when God's people get back again a sense of timing, of knowing in their heart what time it is, will we be wise women, men and children who sing, instead of secular go-getters.

The New Testament here is not recommending we raise singsongs and song services to the status of a sacrament. A personable song leader and our usual entertainment mentality can turn singspiration into as manipulative a device as the warm-up band which softens up an audience before the star performer takes the podium to do his thing. Even tremendous choral or congregational singing on Sunday can be as little evidence of Spirit-filled lives as speaking in tongues, if there is no love shown in dealing with one's brother and sister, one's unfortunate or handicapped neighbours during the week (cf I Corinthians 12-14). There is no salvation in the performance of music itself, liturgical or otherwise.

But there is both sanctification and good news possible in music, and the text of Ephesians 5 hints that people made wise by the Holy Spirit will put song at the core of the new life in Christ. Because Holy Spirit-disciplined song is the most winsome way to announce the coming victory of the LORD - that's what time it is!

The Bible says the LORD God is redeeming the world he loves (cf John 3:14-21), not we creatures. Our ministry of reconciliation is pure thanksgiving (cf II Corinthians 5:17-21). So, just as the sinful saints are called to pray without ceasing while we work out with fear and trembling the salvation God effects in us (I Thessalonians 5:12-21, Philippians 2:12-16), just so we are told to sing without stopping as we prepare the way of the LORD on earth because God has already made his glorious coming sure (cf Psalm 30, 33, 40, 100, I Thessalonians 4:1-5:11, II Thessalonians 1:3-12). It's the right time in history to sing. We are in the last days, after Christ's resurrection and before the Night come, when it is the will of the LORD that his people not just say but *sing* their certainties (cf Ecclesiastes 11:1-12:7, I Peter 1:13-2:10).

Because it's time for God's people to sing even while we bury the poor, we can be glad for sad, believing melodies from African Ghana that weep comfortingly - "Jesu, Jesu" - with those who are weeping. Because it's time to sing bravely in the face of the enemy whose walls are falling down (cf Joshua 6), we can be grateful for toccata improvisations on the Genevan jigs that will baffle the devil with our incredible rejoicing. Because it's time to sing in suburban churches too when God's people unload their kaleidoscope of burdens and joys of the week to be picked up in festive, encouraging communion in response to the good news of God's Word, we can be thankful for strong Welsh tunes with words from Canada today invoking the Holy Spirit to "fill us with Your holy fulness, God, the Father, Spirit, Son; in us, through us, then forever, shall Your perfect will be done."

The Christian life of song is complex and rich because the LORD's Rule is cosmic.

And we need to become mature believers who will patiently learn to experience the world-wide, history-deep, up-to-date communion of the singing saints. That in Christ there is neither Jew-psalm nor Greek-hymn, neither long meter-tempo nor Latin-rhythms that are tabu *if spiritual.* That in Jesus Christ there are Bible choruses and Genevan tunes, rounds and black spirituals, old Isaac Watts iambic quatrains - we must never let cheap words drive good texts out of circulation - and dissonant chords, if biblically conceived, composed, consecrated, waiting to be sung by all of us who belong together practising for the final hallelujah song of Moses and the Lamb (cf Revelations 15:3-4).

Paul and Silas were not singing baritone solos as special music in the jail worship service. I imagine they sang from their guts - that's the vernacular for "wholeheartedly" - through tears. Their spiritual songs woke up their captors and fellow prisoners to faith in Jesus Christ (cf Acts 16:14-40). That is the mandate we are called to make good on in church, or anywhere, for singing our psalms and hymns, spiritual songs, making music and dancing for the LORD.

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Persoverzicht

Carl D. Tuyl

• Er was nogal wat aktie in de Kamer in de afgelopen week. Een debat over werkeloosheid liep zo hoog dat Trudeau verontwaardigd de benen nam. De P.C.-partij saboteerde het debat over Canagrex - een op te richten regeringsonderneming voor landbouw export- tot groot ongenoegen van Trudeau en Broadbent. Het was bepaald geen vrede in ons parlement en de gemoederen liepen hoog aan. Anders was het met de besprekingen tussen Lalonde en de provincies. Er werden welliswaar niet teveel verwachtingen geopperd van die onderhandelingen maar toch was er een zekere atmosfeer van samenwerking. Het onderwerp van die besprekingen is de toestand van de ekonomie. Ook in de onderhandelingen tussen Ottawa en Newfoundland met betrekking tot de kustontginningen is er nieuwe hoop voor een oplossing.

• Er was hoog bezoek in Ottawa, de president van Pakistanie, een zekere mijnheer Zia was op visite. Die Zia is nou niet bepaald een doorgewinterde demokraat. Hij heeft een probaat middel om de oppositie uit de weg te ruimen. Hij gebruikt voor dat doel de galg, en daar kwam zijn voorloper aan te hangen. Wel effektief natuurlijk, maar toch wel een beetje hardhandig. Er waren dan ook bezwaren tegen zijn ontvangst in Ottawa. Hij komt bedelen voor kernenergie, en mijnheer Zia zou graag een Candu-reaktor fabriek willen kopen.

• Ik vraag me wel eens af of ze Jopie ooit met rust zullen laten. Nu werd er weer een publiek opinie onderzoek gepubliceerd waaruit bleek dat Lougheed het beter zou doen in de volgende verkiezing. Toch geloof ik wel dat hij genoeg stemmen in zijn zak heeft om op het in Januari te houden congres als leider van de partij uit de bus te kunnen komen. Maar ze maken het die man wel moeilijk.

• In Quebec gingen de lichten uit. De duisternis was het gevolg van een falen in het elektries netwerk. Er waren geruchten dat het niet aan een ongelukje te wijten was.

• In Calgary werd een "stille rijke" ontvoerd. De politie daar bewees dat ze nog wat meer konden doen dan bonnen uitschrijven voor kapotte achterlichtjes aan de fietsen, en voor dat je tot drie kon tellen zaten de ontvoerders in de bak, en zat mijnheer Belzberg weer achter een "bakkie" thuis.

• In Polen zal de staat van beleg bij het einde van dit jaar opgeheven worden, maar er is een voortdurende konfrontatie tussen de regering en Walesa, die naar het schijnt niet zo gemakkelijk geintimideerd is.

• Bij onze Zuiderburen in Yankeeland was er drukke politieke aktiviteit om te redden wat er te redden valt van Reagan's voorgesteld kernwapen beleid. Zoals U weet bedankte het Congres voor zijn voorstel om een paar honderd van die raketten in Wyoming op te stellen. Reagan liep de hele week mank van die schop tegen zijn schenen. Maar, zo werd er gedacht, de aanhouder wint. Hij vraagt nu om de zelfde hoeveelheid raketten met de belofte dat de opstelling verder bestudeerd zou worden. De kosten zijn nog steeds een biljoen dollar, oftewel meer precies 988 miljoen, maar wie kijkt nou op een paar miljoen nietwaar?

• In Europa is er een steeds groeiend verzet tegen de installatie van de zogenaamde Cruise-raketten. In de afgelopen week werd er vooral in Engeland heftig gedemonstreerd.

• De tekenen des tijds waren ook weer in de pers. Aardbeving in Yemen, en aardverschuivingen in Italie. Het hek tussen Gibraltar en Spanje ging na dertien jaar weer open, en er werd druk gebruik gemaakt van de gelegenheid om elkaar te bezoeken. Dat is wel een kwestie die om oplossing vraagt en het is te hopen dat de beide landen niet te heldhaftig gaan worden. Als regeringen met de vlag gaan zwaaien moet jan-met-de-pet meestal een bloedlating doen.

• Dit is dan het laatste persoverzicht voor het jaar onzes Heren 1982. Als we terug kijken zullen we veel zien dat ons bezorgdheid en beklemming veroorzaakt, maar we blijven onze hoop vestigen in het feit dat er een troon in de hemel staat.

• Carel junior heeft een weekend bij ons doorgebracht, hetgeen ons hijgend van uitputting naar bed deed gaan. Hij ziet het komende jaar met blijde spanning tegemoet want in January zal hij een broertje of zusje krijgen. Hij heeft al een naam gekozen ongeacht het geslacht van het nieuwe gezinslid: Smurf.

• Ik wens al mijn lezers een gezegend 1983, veel heil en zegen in het nieuwe jaar, en een beetje rustig aan met de Bols op ouwejaarsavond mijn geliefde broeders. Ik ken mijn pappenheimers!

Onder Ons

Meneer Wolters, u bent een beetje te laat

Geachte redacteur:

Als je het mij vraagt dan had de man onder de pet hier in 1946 moeten rond kijken. Hij had ons dan in de Hollandse pers kunnen waarschuwen, wat we in Holland zouden achter laten en hier in Canada niet zouden vinden. n.l. een Christelijke school en een Christelijke vakvereniging. Voor de vakvereniging had hij ons kunnen inlichten dat het gehele bedrijfsleven al door de neutrale vakverenigingen was georganiseerd; dat het oprichten van een Chr. Bond heel moeilijk zou zijn, met geen kans om vooriopig de eigen kosten te kunnen dekken.

Nu, meer dan 30 jaren later, zijn velen van ons werkzaam in alle mogelijke bedrijven, zowel in gemeente, provinciale en regeringsdiensten. We zijn automatisch lid geworden van vakverenigingen en associaties die onze belangen verzorgen bij onze werkgever, tegen een maandelijkse vergoeding. Net zo als we naar een makelaar of advocaat gaan om daar onze zaken te laten regelen, en door al onze goederen, inkomen, reizen, levens, enz. te verzekeren bij een verzekeringsmaatschappij.

Nu, als er enige waarheid in schuilt dat de vakverenigingen de N.D.P. bijdragen verleent voor hun verkiezingen, dan moeten wij maar denken aan de sociale voordelen die wij genieten, veel meer dan onze buren.

En wat de kerken betreft, als iemand niet waardig is het ambt te dragen vanwege het lidmaatschap van een neutrale vakvereniging dan moeten zij de lijn rechtdoor trekken en al die duizenden buiten de deur zetten. Daarna kunnen zij beginnen aan de werkgevers die wij gelukkig in ons midden hebben, waarvan vele hun deuren dicht houden voor de C.L.A.C.

K. Mazereeuw,
Mississauga, ON

J. VanHarmelen

Gods vinger 6

Als de rijke man in de helse smart Abraham vraagt om Lazarus uit de doden te laten opstaan om zijn broers te waarschuwen, dan zegt Abraham: zij hebben Mozes en de profeten, dwz het Oude Testament, als ze naar hen niet luisteren, dan zal ook een bizondere gebeurtenis, als iemand uit de doden opstaat, hen niet tot inkeer brengen. Dat wil toch ook dit zeggen, dat er een band aan de Here Jezus moet zijn als men concreet over de voorzienigheid Gods wil spreken, waarbij men tevens bang is om dat voorzienig bestel willekeurig te interpreteren.

Ik herinner me echter nog dat één van mijn collega's, die in het concentratiekamp van Dachau gezeten heeft, vertelde van een bidstond die ze in het geheim belegd hadden. Toen hebben ze gebeden: "Here, wij kunnen het niet meer uithouden, het werk is te zwaar, het eten is te slecht en onze chef is een beest. Here, geef ons lichter werk, geef ons meer voedsel, en geef ons een andere chef." En, in een week tijd, kregen ze lichter werk, het was niet meer nodig dat ze het eten gingen halen, ze konden die zware gamellen niet meer tillen, het eten werd bij hun barak gebracht, ze kregen beter voedsel, voedselpaketten van thuis werden bezorgd, en ze kregen een andere chef! Als je hem dat hoorde vertellen, dan welt het onwillekeurig op in je hart: dit is van de Here geschied, en het is wonderlijk in onze ogen!

Wij geloven dat, ook als het niet zo gegaan was, alles toch gebeurd was onder Gods voorzienig bestel; maar dat het nu zo gebeurd is, dat springt in het oog, en wordt dan niet daarin Gods almacht en wijsheid plotseling heel zichtbaar, je zou haast zeggen: tastbaar? Is het dan niet zoals Okke Jager schrijft in "Uw wil geschiede" : "De almacht van God wordt telkens voor ons zichtbaar gemaakt, raakt ons ergens, doet ons iets - en dan zien we niet een brede hand, die over alle dingen is uitgestrekt, maar dan komt Gods wijsvinger op ons af, een borende priem in ons geweten, een postiljon d'amour naar ons hart. Gods hand wordt toegespitst in Gods vinger. Gods voorzienigheid wordt toegespitst in het wonder. Wij kunnen zo op wonderen belust zijn, dat wij niet meer zien hoe God over alle dingen regeert. Maar wij kunnen ook zo met de alregering tevreden zijn, dat dit een begrip blijft, als een boog die gespannen wordt over ons bestaan, zonder dat er een pijl afgeschoten wordt naar ons hart. De duizenden die dorsten naar de wonderen van de gebedsgenezing, zijn geestelijk verarmd bij een voorzienigheidsbeschouwing die de brede boog in het oog hield en de spitse pijl vergat. De kerk kan zo veelzijdig zijn, dat zij de mensen naar de eenzijdigheid drijft. Het systeem kan zo gesloten zijn, dat het de mensen uit de band laat springen. Pas wanneer wij dit hebben toegegeven, kunnen wij elkaar waarschuwen voor een naieve voorkeur voor het ongewone, het extra-ordinaire, zoals Kuyper dat noemde."

Zo is het misschien gemakkelijker om Gods hand, Gods vinger te zien in de mikrogeschiedenis van ons eigen leven, dan in de makrogeschiedenis van land en volk, hoewel ook hier moet worden opgepast voor een subjectieve interpretatie van Gods geschiedenis.

We zijn wellicht te beperkt in ons denken om over deze vragen tot een afgerond geheel te kunnen komen. En u weet het wel als wij gaan spreken over enerzijds en anderzijds, dan gaan we stamelen. Dan zeggen we eigenlijk: we weten toch niet precies hoe het zit. Vooral als je een boek leest over de oorlog in de Philippijnen of het reveil in Timor. Dan beginnen we te tasten in een bepaalde richting.

We willen geen bovennatuurlijk ingrijpen van God door de gewone orde van de dingen heen, we willen geen gespletenheid zien in de wereldorde, maar we willen ook vasthouden dat God een levende God is, die persoonlijk alle dingen bestuurt, en van moment tot moment alle dingen door zijn almachtige kracht onderhoudt en regeert. En we willen juist vanuit het feit dat God die almacht af en toe zo duidelijk laat zien, concluderen tot een altijd besturen van God, niet alleen in dit speciale geval.

Soms is dat wat gebeurt zo wonderlijk, zo buitengewoon, dat dat levend zijn van God, dat zich bemoeien met dit speciale geval, zo duidelijk aan de dag treedt, dat we er van onderstebovenzijn. Het geloof is er van onderstebovenl Alles gebeurt volgens Gods gemaakt bestek en veel gaat ons begrip te boven. Paulus schrijft al: wie heeft de zin des Heren gekend en wie is zijn raadsman geweest? Ondoorgrondelijk zijn Zijn beschikkingen en onnaspeurlijk Zijn wegen! Zo blijven we na denken en door denken, maar bovenal geloven dat Gods raad wordt volvoerd. Alles staat onder Gods ordinantie!

"De geheime leidingen der historie, de zin der verwarrende gebeurtenissen, de vaste orde in de wanhopige wanorde en het heilig doel in het benauwend doelloze liggen voor de Christenen, die hun bijbel verstaan, in Gods voorzienigheid. God staat achter elk gebeuren. Hij is de grote Leider van het historisch gebeuren en niets is aan zijn ordinantie onttrokken. Zijn hand is in alles. Zijn presentie moet steeds geloofd en beleden" (Polman. "Onze Nederlandse Geloofsbelijdenis," deel 2, blz. 83,84).

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Gereformeerden en Hervormden nog op weg naar 1986

Centraal Weekblad — De met meer dan gewone belangstelling tegemoetgeziene gezamenlijke synodevergadering van hervormden en gereformeerden op 17 en 18 november jl., heeft niet het elan gehad dat verwacht werd. Wel werden de voorstellen m.b.t. de toekomstige eenwording aangenomen — voorstellen overigens die door de ''eigen'' synodes nog bekrachtigd moeten worden — doch men kan moeilijk beweren, dat het ''samen op weg''-gaan een krachtige impuls gekregen heeft. Dat het daaraan op deze gezamenlijke synodevergadering ontbrak, was o.m. het gevolg van het standpunt van het hervormde moderamen om geen overhaaste stappen te nemen op de weg naar eenwording. Een standpunt dat niet alleen voor het moderamen van de geref. synode, doch ook voor de Raad van Deputaten Samen op Weg een volkomen verrassing was.

Op weg naar eenheid

Centraal Weekblad — In zijn toespraak aan het begin van de gezamenlijke synodevergadering van gereformeerden en hervormden van 17 en 18 november jl., releveerde ds. D.N. Wouters, de voorzitter van de Raad van Deputaten Samen op Weg een aantal belangrijke fases in de ontmoeting tussen beide kerken. Een ontmoeting die reeds dateert van 1952, het jaar dat hij het jaar van de verspieders noemde.

De verspieders waren van hervormde zijde: dr. H. Berkhof, ds. A. Bongenaar, dr. C. Brouwer, dr. E. Emmen, prof. dr. G.C. van Niftrik, prof. dr. A.A. van Ruler en dr. H.J. Langman. De geref. verspieders waren: prof. dr. G.C. Berkouwer, prof. dr. G.M. den Hartogh, dr. E.D. Kraan, prof. dr. D. Nauta, prof. dr. A.D.R. Polman, dr. S.J. Ridderbos en ds. J. Weggemans. Door hen werd gedurende drie jaar intens samengesproken.

In 1962 traden vervolgens 'de Achttien' op. Een jaar dat hij het jaar van de apostolarie impuls noemde. In dat jaar kwamen in Utrecht 4500 deelnemers bijeen, die uitspraken, dat de gescheidenheid van hervormden en gereformeerden onduldbaar was.

Zeven jaar later boden jongeren aan beide synodes hun nota aan, waarin zij pleitten voor oecumenische samenwerking tussen beide kerken. In dat jaar werd de werkgroep Samen op Weg in het leven geroepen om het vraagstuk van de gescheidenheid van beide kerken te bestuderen.

In 1972 besloten beide synodes een gezamenlijke synode bijeen te roepen. Het jaar 1972 noemde hij daarom het jaar van de synodale opening.

Een jaar later kwamen voor het eerst beide synodes in de Lucaskerk in Utrecht bijeen.

Over 1982 en de jaren die volgen zei hij: ''Door de secretaris van de Raad is dit jaar aangeduid als het jaar van de beslissende voortgang. Nog steeds hebben we geen datum voor de voltooiing van het proces van SoW gesteld, zoals de jongeren dat reeds in 1970 deden door als einddatum 1980 te stellen. We zullen een dergelijke datum ook niet noemen. Te goed zijn

we er ons van bewust dat groeiprocessen zich niet laten forceren zonder grote schade. Tegelijkertijd zijn we ook beducht voor traagheid, voor vrijblijvendheid, voor een voorzichtigheid die als maar uitstelt waarbij het risico niet denkbeeldig is dat voortgaand uitstel tot afstel leidt, in die zin dat het voor velen niet meer hoeft.

In het spoor dat we zoeken op weg naar de toekomst noemen we slechts vier jaren, ieder met een eigen opdracht. Als einddoel stellen we na die vier jaar niet dat het proces voltooid moet zijn. We beperken ook dan ons tot een tussen-doel. Kort samengevat zien we de weg van de komende vier jaar als volgt voor ons:

1983: aan de hervormde en gereformeerde classicale vergaderingen wordt gevraagd samen een vergadering te houden, waarin de kerkeraden de plaatselijke ervaringen met de gereformeerd-hervormde samenwerking kunnen uitwisselen.

1984: aan de gezamenlijke vergadering van beide synoden wordt een ecclesiologische consensus voorgelegd in concept. Reeds in 1972 werd aan de werkgroep Samen op Weg de opdracht gegeven een dergelijke overeenstemming voor te bereiden. We hopen dat we, veertien jaar later, inderdaad zover zijn dat een ontwerp aan de vergadering kan worden aangeboden. Veel voorwerk is reeds geschied. We denken aan het werkstuk dat de werkgroep Kernen van Belijden in 1979 aan de gezamenlijke vergadering voorlegde (''De uitdaging van de nabije toekomst''). Dit rapport kreeg in 1979 in de kerken en in de gezamenlijke vergadering een goede ontvangst. Naast deze ontwerpconcensus wordt in 1984 ook een ontwerpintentieverklaring aan de gemeenschappelijke vergadering aangeboden.

1985: in dit jaar worden de bredere of mindere kerkelijke vergaderingen geconsulteerd t.a.v. het op gang gekomen proces van hereniging. Bij deze consultatie fungeren zowel de ontwerp-intentieverklaring als de ontwerp ecclesiologische consensus.

1986: er wordt naar gestreefd in de vergadering van beide synoden die ook in dit jaar (overeenkomstig het statuut dat bepaalt dat ledere twee jaar een gemeenschappelijke vergadering dient te worden gehouden), de intentieverklaring en de ecclesiologische consensus vast te stellen als een acte waarin beide kerkgemeenschappen verklaren zich te bevinden in staat van hereniging.''

Uit Nederland

☐ De regering zoekt nieuwe emigratie-landen voor Nederlanders die elders een bestaan willen opbouwen. Dat heeft staatssecretaris Lou de Graaf van sociale zaken in Amsterdam gezegd op een congres van de OVE, een organisatie die de banden onderhoud tussen Nederland en geëmigreerde landgenoten. De traditionele emigratielanden zoals Canada, Australie en Nieuw -Zeeland hebben door de economische teruggang de vestiging van buitenlanders aan banden gelegd. De regering ziet voor de landverhuizers vooral toekomst in Midden-Amerikaanse landen en in Brazilie.

☐ Omwonenden van het dorpshuis in Workum klaagden geregeld over de luide popmuziek welke uit het etablissement opsteeg en welke hen verhinderde de slaap te vatten. Het gemeentebestuur heeft nu een doeltreffende remedie gevonden. Een apparaatje schakelt automatisch de stroom uit als de muziek boven de 105 decibels komt.

☐ Nederland telde per 1 oktober 14 miljoen 328 duizend inwoners. Dit is door het Centraal Bureau voor de Statistiek bekend gemaakt, tegelijk met de gegevens over de bevolkingsgroei in de eerste negen maanden van dit jaar. In deze periode werden 130 duizend kinderen geboren, 6 duizend minder dan in de eerste negen maanden van 1981. Het aantal overledenen was daarentegen 2.000 hoger en bedroeg 87 duizend.

☐ Volgens het Europees bureau voor de statistiek had Nederland in de afgelopen twaalf maanden het laagste inflatiecijfer van alle landen van de Europese Gemeenschap. De geldontwaarding in Nederland was nog geen vijf procent, terwijl het gemiddelde in de EG ruim tien procent bedroeg. Enkele landen met hoge inflatie waren Griekenland met 20 procent en Italie met 17 procent.

☐ In de Europese Gemeenschap bedroeg het aantal werklozen in oktober 11 en een half miljoen, hetgeen overeenkomt met 10,3 procent van de beroepsbevolking. Volgens deze gegevens van het Centraal Bureau voor de Statistiek van de gemeenschappen was het werkloosheid - percentage in Nederland 11,1%, hoger dus dan het gemiddelde. Het hoogst was het percentage in Belgie: 14,8%. Ierland met 13,5%. Daarop volgden Groot Brittannie met 12,8% en Italie met 10,9%. Beneden de tien procent bleven Frankrijk en Denemarken met respectievelijk 9,6 en 9,4%. De laagste werkloosheid percentages werden genoteerd in de Bondsrepubliek 7,3% en Luxemburg met slechts anderhalf procent.

In ruim 300 plaatsen is iets wezenlijks gaande

Kerkinformatie — Hoe is de stand van zaken in het Samen op weg-proces? Kijkt U mee naar het kaartje van Nederland, waarop de federatieve of bijna federatieve (wijk) gemeenten zijn aangegeven (categorie I).

In totaal zo'n 100 - de stippen zijn officieel erkende federaties (40) en de ringetjes de zo goed als gefedereerde gemeenten. Hier is men in feite één, officiëler: er bestaat een breed samenwerkingsverband.

Het kaartje toont ''concentraties'' en ''witte plekken''. De eerste in het zuid (oosten), met zijn protestantse minderheden, verder in het ''nieuwe land'', waar de traditie geen barrière kan vormen en tenslotte in Noord-Holland en Friesland met wat lichte accenten. ''Witte plekken'' in Gelderland-Overijssel en Zuidwest Nederland - de eilanden.

Categorie II (niet meer op het kaartje te zien) omvat zo'n 225 gevallen, die veel minder dan categorie I over één kam kunnen worden geschoren. Voorbeeld: in het ene geval vergaderen kerkeraden samen, zijn er gemeenschappelijke diensten; in het andere geval zijn nog niet alle diensten samen, maar is er wel een catechese, een jeugdwerk, is men op weg naar een pastoraat. Van alle gevallen kan wel gezegd worden dat er flink aan het SOWproces wordt getrokken: men is al een heel eind gevorderd, soms ook financiëel.

Categorie III (naar schatting 400 gevallen) doet wel iets aan SOW, maar ... vrijblijvend. Men stuurt bijvoorbeeld waarnemers naar elkaars kerkeraden, heeft kanselruil en bijvoorbeeld ''vacantie-oecumene'': dat zijn alleen gezamelijke

diensten in de zomermaanden. Het proces staat aan het eerste begin of bleef daar hangen. Wetenswaardig is tenslotte welk deel van het totaal als hervormden en gereformeerden echt samen op weg is.

Niet exact maar wel globaal kan dat aan de gereformeerde kerken worden afgemeten: in 100 (categorie I) plus 225 (categorie II), dus samen in 325 van de ruim 800 gereformeerde kerken is iets wezenlijks gaande, al beperkt zich dat plaatselijk soms tot een deel van het geheel: een hervormde en een gereformeerde wijkgemeente bijvoorbeeld. (Gegevens zijn van het bureau van Samen op weg, Driebergen).

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THANKS

LANGBROEK: Mr. and Mrs. Martin Langbroek wish to express heartfelt appreciation for all the many congratulations received from children and friends on their 45th Wedding Anniversary.
9 Kerwin Gate, St. Catharines, Ont.

OTTER: Mrs. J. Otter and family wish to thank all of you for the Christian sympathy shown to us at the sudden death of our husband and father. Everything was very much appreciated. We were made aware of all the Christian love around us. We wish all our family and friends a Merry Christmas and a happy New Year.
Mrs. J. Otter, R.R.#1, Bloomfield, ON K0K 1G0

BIRTHS

PASMA: With joy and thankfulness to God, the giver of life, we, John and Grace, are happy to announce the birth of our 3rd child, GREGORY CHARLES, born on November 25, 1982. A brother for Rachael and Jeremy; fifth grandchild for Mr. and Mrs. Peter Venema of St. Thomas and 12th for Mr. and Mrs. George Pasma of London.
63 Price St., London, ON N5Z 2H8

STRIKWERDA: With thanks to God, the giver of all life, we, Jack and Audrey, joyfully announce the safe arrival of our second healthy son, JAMES ROBERT, born Monday, December 6, 1982, weighing 7 lbs. 13 ½ oz. Robert is a little playmate for Kurtis. Proud grandparents are Mr. and Mrs. James Strikwerda, Bowmanville, and Mr. and Mrs. Aeilko deWitt, Orono. Great-grandmothers are Mevr. W. Petri and Mevr. S. Strikwerda both from Holland. Great-grandfathers are Mr. J. Semplonius, Bowmanville, and Mr. J. deWitt, Brighton.

Box #540, Chesley, Ont.

VAN GEEST: With praise and thanksgiving to God, William and Nel announce the birth of their twin sons, JUSTIN WILLIAM and THOMAS JACOB, born November 24, 1982. Two brothers for Nathaniel. Eighth and ninth grandchildren for Willem and Machteld vanGeest of St. Catharines, seventeenth and eighteenth grandchildren for John and Agnes deGroot of Sarnia.
31 Hadrian Dr., Rexdale, Ont.

VAN MARUM: Jack and Marie (nee Vander Linde) give thanks and praise to the Lord, Creator and Giver of Life, for entrusting to us the beautiful gift, a daughter, JESSICA LYNN, born on October 29, 1982, weighing 7 lbs. 4 oz. Third grandchild for Mr. and Mrs. John Vander Linde and second grandchild for Mr. and Mrs. G. Van Marum.
1435 Blackwell Rd., Sarnia, ON N7T 7H4

"The Lord is my Shepherd."
(Psalm 23)

BIRTHS

VANDER MUNNIK: Herman and Mary thank the Lord for the safe arrival of a healthy boy, JEREMY EVAN, born December 3, 1982. Brother for Pauline and grandson of Mr. and Mrs. H.T. Vander Munnik and Mr. and Mrs. J. deKok.
11 Willow Ave., Cambridge, ON N1R 2Z2

VAN STAALDUINEN: With thankfulness to the Lord, Liz and Stuart are pleased to announce the arrival of MATTHEW STEPHEN (8 lbs.), on November 30, 1982; 5th grandchild for Mr. and Mrs. Clarence Van Staalduinen of Brantford and 1st grandchild for Mr. and Mrs. Peter Feddema of Grimsby.
R.R.#6, King George Rd., Brantford, ON N3T 5L8

ANNIVERSARIES

Wyoming — Kitchener
1957 — 1982

December 27

"The old things are passed away; behold, they are become new" (2 Cor. 5:17).
With much joy and thanksgiving to God for our parents and grandparents, we rejoice with them in the celebration of their 25th Wedding Anniversary.

WILLIAM and ELIZABETH HOEKSTRA
(nee Boelens)

We pray that the Lord will continue to bless them and give them many more years together.
Love and congratulations from your family:
Rick Hoekstra & Eileen Middeljans (fiance) — Kitchener
Jody & John Adams; Andrew (A.J.) — Kitchener
Ron Hoekstra & Anita Roorda (fiance) — Kitchener
Anita & Colin DeHaan — Kitchener
Frank Hoekstra & Marlene Reinders (girlfriend) — Kitchener
Jim Hoekstra — Kitchener
Home address: 34 Kingswood Dr., Kitchener, ON N2E 1A7

St. Thomas — Chatham
1957 — 1982

October 25

With thanks to God, we joyfully announce that we were able to celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

RALPH and TINIE SMIDS
(nee Hoogstra)

The Lord has also richly blessed them with the births of 2 more granddaughters, LINDSAY MARIE, born on September 20, weighing 7 lbs. 11 oz, and AMANDA NICOLE, born on November 23, weighing 7 lbs. 13 oz.
We thank the Lord for his many blessings which he has given us as a family.
Congratulations mom and dad, grandpa and grandma!
Lots of love from:
Ellie & Ralph Jackson; Amanda
Hilda & Harry DeBoer; Carlene, Lindsay
Linda Smids & Gerald Lubbers (boyfriend)
Fred Smids
Richard Smids
Nancy Smids
— all of Chatham
Home address: 99 Eugenie St., Chatham, ON N7M 3Y9

St. Thomas — Kingston
1957 — 1982

December 27

We are thankful for God's blessing on our parents' marriage of 25 years.
May he continue to be their strength and guide in the years to come.

GEORGE and SHIRLEY TADEMA
(nee Kielstra)

Love and congratulations from your children:
Harold & Sylvia — Scarborough
Greg & Arden — Amherstview
Gwen — Kingston
Home address: 624 Stanford St., Kingston, ON K7M 6A1

ANNIVERSARIES

Vlaardingen — Strathroy
1942 — 1982

December 23

With thankfulness to God, we are happy to announce the 40th Wedding Anniversary of our parents,

PIETER and JOHANNA VANBERKEL
(nee Kal)

May the Lord continue to bless you with many more years together.
With love and congratulations from your children and grandchildren:
Mike & Jane VanBerkel; Steve, Joey, David — St. Thomas
Dave & Jane Brown; Stephanie, Jennifer, Carragh — Tillsonburg
Vic & Liz Postma; Stephen, Robert, Johnny — Strathroy
Hans & Sue VanBerkel; Gregory, Geoffrey, Johanna, Mark — Kerwood
Jim & Joan Pollock; Kathy, Brian, Sara — Strathroy
Arnold & Nellie Zietsma; Rebecca, Laura, Christopher — Mt. Brydges
Ralph & Arnolda Baker; Ryan, Brent, Joshua — Strathroy
Patsy Beimers — Edmonton
Marjorie — at home
Janice — at home
Best wishes only.
Home address: 77 Brennan Dr., Strathroy, ON N7G 3S2

Franeker — St. Catharines
1937 — 1982

"May the favour of the Lord our God rest upon us; establish the work of our hands for us, yes, establish the work of our hands" (Psalm 90:17).
We give to our heavenly Father all the praise and glory for his bountiful grace as we celebrated the 45th Wedding Anniversary of our parents,

PIETER and FLORENCE VEENSTRA
on December 2, 1982.
Ted & Tina Veenstra — St. Catharines, Ont.
Dorothy & Rien Keyzer — France
John Veenstra — Mississauga, Ont.
Jack & Ike Veenstra — Drayton, Ont.
Fred & Hazel Veenstra — Nigeria
Bill & Lucy Veenstra — Clarkson, Ont.
and twenty-eight grandchildren.
Home address: 53 Ghent St., St. Catharines. Ont.

1953 — 1983

January 1

With much joy and thankfulness to the Lord, we hope to celebrate with our parents and grandparents,

JOE and ELLY ZANTINGH
(nee Sinkgraven)

their 30th Wedding Anniversary.
We pray that the Lord will give them many more years together.
With love from:
Don & Tilda Dam; Michael, Selena, Kenny — Grimsby
Bill & Karen Opthof; Amanda — Fenwick
Henry & Janet Zantingh — Wellandport
Ron & Kim Zantingh — Storm Lake, Iowa
Tony & Irma Zantingh — Smithville
Nancy & Harry (boyfriend) — at home
Angela — at home
Home address: R.R.#2, Smithville, ON L0R 2A0

OBITUARIES

Holy are the ways of the Lord.
On December 8, 1982, the Lord took from us, to be with him, our beloved,

GERRIT DEN HARTOG
at the age of 73 years.
Husband of Cornelia.
Father of:
Rige — Toronto
Jim — Deep River
Rokus — Belleville
Jerry — Toronto
Nick — Ommen, The Netherlands
Grandfather of 17 grandchildren.
Funeral service was held on Saturday, December 11, 1982, from the Chr. Ref. Church in Aylmer, Ont.
Home address: Box #23, 210 Caverly Rd., Aylmer, ON N5H 2R8

OBITUARIES

"Do not let your heart be troubled. Trust in God, trust also in me. In my Father's house are many rooms" (John 14:1-2).
On Saturday, November 27, 1982, the Lord called home our dearly beloved mother, grandmother, and great-grandmother,

ROSA CATIER
(nee Dijkstra)

in her 80th year.
Beloved wife of the late Henry Catier.
Dear mother of:
Siem & Rita Catier — Hamilton, Ont.
Fred & Ida Visser — Holland, Mich.
John & Johanna Catier — St. Thomas, Ont.
11 grandchildren and 9 great-grandchildren.
Funeral service was held on Tuesday, November 30, 1982.

"My grace is sufficient for you" (2 Cor. 12:9a).
After a lengthy illness, the Lord called home, on December 1, 1982, our dear mother, grandmother, and great-grandmother,

HILLIGJE ENGBERTS
at the age of 76.
Predeceased by her husband Jan Jonkman in 1960.
Her children:
John & Ann Jonkman — Listowel
Lambert & Els Jonkman — Hoogeveen
Clare & Nellie Jonkman — Georgetown
Ge & Jans Bennink — Hoogezand
Helen & John Boertien — Monkton
Joop & Trijn Jonkman — Hoogeveen
Ali & Jan Dekker — Hollandseveld
Hennie & Bertus Tuper — Meppel
grandchildren and great-grandchildren.
Hoogeveen, Holland.

"God is our refuge and strength, a well proved help in trouble" (Psalm 46:1).

TAETSKE HARKEMA
(nee Nauta)

was born on November 30, 1907 and received into glory on December 12, 1982.
She was predeceased by her husband Frans in 1976.
She leaves to God's care her children:
Sidney & Tena Harkema
Tena & Dick Dykstra
Jane Harkema
her grandchildren:
Frank & Jana Harkema
Henry & Lillian Harkema
Margaret Harkema
Steven Harkema
Timothy Harkema
Trudy Harkema
Paul Harkema
John Dykstra
Frank & Barbara Dykstra
Alfred Dykstra
Teresa Dykstra
Clarence Dykstra
her great-grandchildren:
Andrea Harkema
Sidney Harkema
Heather Dykstra
and 2 sisters and many other relatives and friends.
Funeral service was held at the Second Chr. Ref. Church in Brampton, Ont., on Wednesday, December 15, 1982 at 2:30 p.m.
29 McLaughlin Rd. N., Brampton, Ont.

BUSINESS

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Brampton, ON
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[416] 846-2819

OBITUARIES

"Lord, you have been our dwelling place throughout all generations" (Psalm 90:1).
On December 8, 1982, our Lord took to himself our dear grandfather,

Rev. HENRY NUMAN, Sr.

His life of Christian faith and service and that which continues to be shown by our dear grandmother, Rita Numan, will always be an example to us their loving grandchildren:
Aileen & Edward Van Ginkel
Harry, Edwin, Carol Van Beilen — Toronto, Brampton, Ont.
Phil Mostert & Sandra Feddema
Alida & John Tigchelaar
Marica & Henry Mostert — Hamilton, Ont.
Henry, Renee, Bradley Numan — St. Catharines, Ont.
Michele, Nicole, Yvonne Numan — Vancouver, BC
Kim, Janice, Lisa, David Numan — London, Ont.
Stephanie Numan — Hamilton, Ont.

SOLI DEO GLORIA
On December 8, 1982, at age 80, the Lord took unto himself, his child, my dearly beloved husband, and our beloved father and grandfather,

Rev. HENRY NUMAN Sr.

Minister of the Word of God in The Netherlands from 1934 to 1952; in Canada from 1952 to 1975; and in Florida from 1975 to 1982. We are thankful for his continuous testimony in serving the Lord, both in the church and in the family.
Beloved husband of Rita Van Zeumeren-Numan.
Predeceased by his former wife Alice, in 1974 and son Gerard in 1949.
Loving father of:
Leida & Dan Van Beilen — Brampton, Ont.
Ena & Dick Mostert — Hamilton, Ont.
Ralph & Klara Numan — St. Catharines, Ont.
Henry & Aileen Numan — Vancouver, BC
Gerry & Christine Numan — London, Ont.
Fred & Hillie Numan — Hamilton, Ont.
and 21 grandchildren.
Loving stepfather of:
Meta & Cor Bonsma — Brampton, Ont.
Bert & Hillie VanZeumeren — Masstown, NS
John & Gerrie VanZeumeren — Truro, NS
Henk & Ria VanZeumeren — Brampton, Ont.
Herman & Freda VanZeumeren — Norval, Ont.
Irene & Jim Vander Woerd — Ladner, BC
Elly & Pat Johnston — Tsawassan, BC
and 36 step-grandchildren.
Mailing address: 202 McMurchy Ave. S., Brampton, ON L6Y 3Y6

"Rejoice in your hope, be patient in tribulation, be constant in prayer" (Romans 12:12).
On the eve of December 9, 1982, the Lord took to himself and home,

JAN VRIEND
our dad, grandfather and great-grandfather, formerly of Elim Villa in Waterdown.
The children:
Arthur & Nelly — Greensville, Ont.
Al & Betty — Sioux Center, IA
Harry & Betty — Grand Rapids, MI
Bruce & Willy — Muskegon, MI
Mel & Marian — Smithville, Ont.
Bill & Grace — Ottawa, Ont.
Dave & Joanne — Kamloops, BC
29 grandchildren and 9 great-grandchildren.

MINISTER NEEDED

FT. McMURRAY: Anyone interested in an exciting, challenging ministry in a **Home Missions Church** in Ft. McMurray, Alberta, please contact Ray Klapwyk at 110-9602 Franklin Ave., or phone 791-3845. A field profile and expectations is available on request.

Classified Advertising

OBITUARIES

"And we know that in all things God works for the good of those who love him, who have been called according to purpose" (Romans 8:28).

On November 10, 1982, our heavenly Father took home his beautiful little lamb,

JULIA MARIE VEURINK

at the age of 2 years 5 months, after a very brief illness.

Left with our wonderful memories of Julia and the comfort of her precious testimony of faith, "I love Jesus. Jesus loves me!" are:

Parents: Fritz and Alice Marie Veurink.

Younger sister: Andrea Michelle.

Grandparents: Mr. and Mrs. William DeVos — Winnipeg, Man.

Mr. and Mrs. Hendrik Jan Veurink — Thunder Bay

22 aunts and uncles and 5 younger cousins.

At her funeral we sang, "Great Is Thy Faithfulness Oh God our Father!"

and on November 16, 1982, the Lord blessed us with the birth of a beautiful daughter and sister,

ESTHER SHEENA WILMA VEURINK

"The Lord gave and the Lord has taken away; may the name of the Lord be praised" (Job 1:21).

Home address: R.R.#3, Thunder Bay, ON P7C 4V2

TEACHERS

BELLEVILLE: Belleville District Christian School invites applications for a **teaching-principal** position, with duties commencing the 1983/84 school year. Please send application and resume to: Ben Van Hulzen, R.R.#5, Belleville, ON K8N 4Z5; phone: (613) 966-2297.

TEACHERS

WOODSTOCK: We are inviting applications for a classroom teacher in the **primary division.** Training in special education will be a definite asset. Duties to commence January, 1983. Please send application and resume to: R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3; phone: (519) 539-1492.

CALGARY: Calgary Christian School solicits applications for the position of **principal** commencing the school year 1983/84. Our current enrollment is approximately 450 students in grades K-12. Please write to: The Board of Directors, Calgary Christian School, 2839-49th St., S.W., Calgary, AB T3E 3X9, Att'n: Mr. N. Ross.

SARNIA: Lambton Christian High School requires a **physical education teacher** for a position opening in September, 1983. Please send applications to: Morris Schenk, Chairman of the Education Committee, 558 Brigden Side Rd., Sarnia, ON N7T 7H3; phone: 1-(519) 337-2605.

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.

Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

REDEEMER COLLEGE

invites applications for two to four full-time faculty positions, subject to budgetary approval and commencing August, 1983, in the areas of **Business/Economics, English, Mathematics** and **Music.**

Applications for part-time positions may also be considered in these areas, together with **Art, Computer Science, Drama, Dutch, French, Latin** and **Sociology.**

Those applying for full-time positions should hold the doctorate or its equivalent or should be nearing completion of their degree.

Applicants should also be committed to pursuing scholarship on the basis of a Reformed Christian perspective.

Letters of application, curriculum vitae and names of references should be sent to:

Justin Cooper, Acting Dean
Redeemer College
467 Beach Boulevard
Hamilton, Ontario L8H 6W8

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Phone: (416) 945-9631

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PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

BAKEMA, Antoon, geboren 19 juli 1918 te Amsterdam. Laatstbekende adres Nederland: Steenbergen 41, Roden. Naar Canada vertrokken op 22 mei 1956.

AIDT-FRANK, Philip Alexander, geboren 9 oktober 1953, te Willemstad, Neth. Antilles.

VAN GILS, Gerardus Arnoldus, geboren 9 februari 1918 te Tilburg. Laatstbekende adres in Nederland, Nic. Beetsstr. 33, Tilburg, naar Canada vertrokken op 5 maart 1957.

HELSDINGEN-RUTGERS, C. geboren op 3 mei 1948. Laatstbekende adres: Queenhead Farns, Queensville, ON L0G 1R0.

KERSTHOLT, Nicholaas Antonius Joannes, geboren op 2 januari 1918 te Groningen. Laatstbekende adres Nederland: Tirftorenstraat 6a, Groningen. Naar Canada vertrokken op 13 juni 1950.

REILMAN, Andreus Antonius Jan, geboren op 3 december 1918 te Groningen. Laatstbekende adres Nederland: Krocht 12 ZW, Haarlem Naar Canada vertrokken op 24 mei 1955.

SARS, C.B.H., geboren op 7 november 1938.

VERSCHOOR, Pieter, geboren op 30 januari 1918 te Rotterdam. Laatstbekende adres: Taandersstraat 135, Rotterdam. Naar Canada vertrokken op 24 april 1958.

Netherlands Consulate General
One Dundas St., W.
Suite #2106, Box #2
Toronto, ON
M5G 1Z3
Tel: (416) 598-2520

EMPLOY WANTED

Male, 21 years old, seeks employment on **farm** in Ontario; experienced in milking, can handle farm machinery. Phone: (519) 357-2009.

Rev. (John) and Mrs. (Joan) DROST seek to serve a larger congregation on full or part-time basis. Rev. Drost (age 55, B.A., B.D., Canadian citizenship) can fill preaching, teaching, visitation, program, or administrative responsibilities. Mrs. Drost, (Age 52, B.Sc., in Ed., and M.C.E., U.S. citizenship) can fill leadership role in Christian Education. Present charge with Reformed Church in America in camping ministry ends June 1st, 1983. For full resumes and references please contact Rev. J.P. Drost, R.R.#4, Cambridge, Ontario, Canada N1R 5S5.

HELP WANTED

Wanted: a young couple or family to live and work on **dairy farm**; near Edmonton; must have milking experience and capable of general farm chores; accommodations available; wages and benefits negotiable. Contact Ben Rietveld, R.R.#2, Ft. Saskatchewan, AB T8L 2N8 or phone: (403) 998-1400.

FOR RENT

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk Mast (416) 445-8385. Available in Dec., Jan., Feb.

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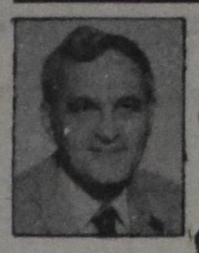
REAL ESTATE



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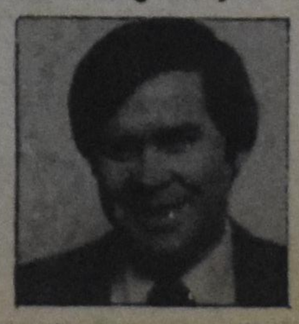

Is pleased to announce than Hank Den Hollander has joined our office in Hamilton. Hank has many years farming experience and has recently completed all the necessary Real Estate courses to be qualified to help you with any Real Estate needs you may have. Hank can be reached at 388-7212 home and 387-9100 office.

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The Board of Directors and Staff of Christian Counselling Services extend to their many friends, supporters and clients wishes for a blessed Christmas season and a New Year filled with the spirit of Christ.

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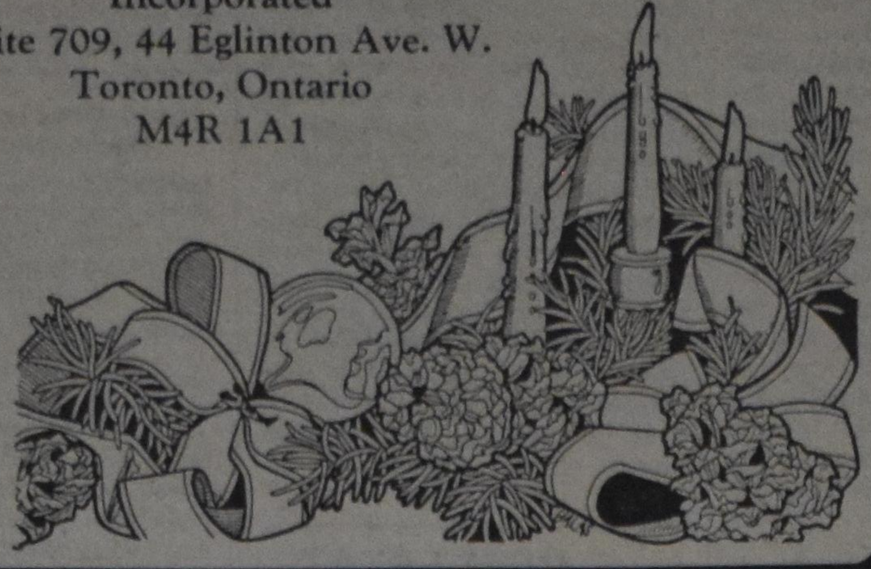

PEACE ON EARTH

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From the staff at RIC Realty Limited

ric

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LET'S PLAY CHESS

Editor: Pete Layer

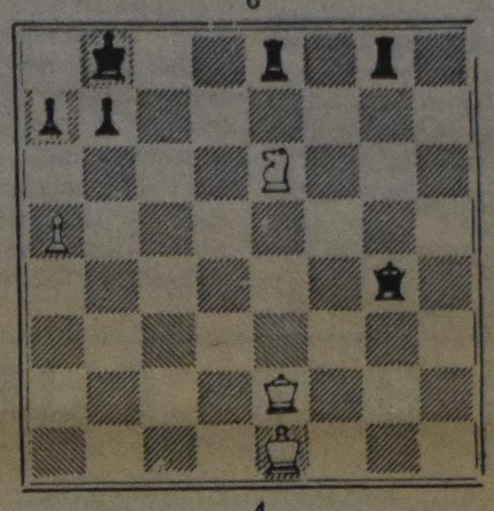
SCHOOL CHESS — ANYONE?

Now and then, in this vast continent of ours, chess clubs in schools spring up. Teams of 3, 4, or 5 players are formed and enter school tournaments. Their existence almost goes by unnoticed, unfortunately. If any Calvinist Contact readers are involved with such clubs or teams, please drop me a line. Information such as: activities, number of members, promotional ideas, materials used would be appreciated but not necessary. If there are any Calvinist Contact readers who would like to start a school club or team, please let me know. I may be able to match you with knowledgeable people in your area.

POSITION

Black

6



4

White

Shown above is a position in which White has only a few more moves left before being checkmated, it seems. Black threatens 1. --, RxN and then 2. --, RxQ. If White plays 1. QxQ, RxQ;, the White Knight falls after 2. --, RxN. White's only hope lies in giving check until the curtain falls ...
1. Q-K5 ch., K-R1; 2. N-B7 ch., K-N1; 3. NxR ch., K-R1; 4. N-B7 ch., K-N1; 5. N-R6 ch., K-R1, 6. Q-N8 ch.! (This is why the Knight had to take the Rook on move 3.) 6. .., RxQ; 7. N-B7 smothered mate. White actually won. So --- always watch for those surprising moves in your game even when it seems you may lose.

The **October Problems** and Solutions, which usually appear in this issue will appear the third week in January instead.

Calendar of events

Dec. 27	Monday, Woodstock Annual Boxing Day Hockey Tournament in the Perry St. Arena starting at 7 a.m.
Jan. 28-30	**Discovery '83 conference** on Christian Hope in a post-Christian age for university and college students who seek to integrate their Christianity with academic and vocational pursuits at the Institute for Christian Studies, Toronto.
Feb. 9-11	Dr. Rosemary Ruether lectures on "Women's Experience and Christian Thought" at the Institute for Christian Studies, Toronto. Lectures at 3 p.m. each day.
Feb. 25-26 and Mar. 11-12	Nicholas Wolterstorff lectures on "The Calvinist Vision," "The Structure of the Modern World," "Liberation Theology and Contemporary Dutch Reformed Thought," "World Poverty," "Urban Ugliness and Aesthetics," and "Nationalism," at the Institute for Christian Studies, Toronto.

The Canadian Home Bible League: Van Polen Multi-Media presentations; Dec. 31, Guelph; Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Dec.24	Mon.Dec.17	Thurs.Dec.16-noon	Tues.Dec.14-4p.m.
Fri.Jan.7	Wed.Jan.5	Wed.Dec.22-noon	Tues.Dec.21-noon

Books

Young readers have their say

Fifty-three young readers between ages 5 and thirteen took time out to fill out and return a questionnaire about their reading habits that appeared in C.C. September 17th. Of the 53 respondents there was almost an equal number of boys and girls mostly of ages 11 to 13. Our group of readers reported that they all came from families that read a great deal.

While this rather exclusive group of young people reported reading as their favourite pastime, sports is still a big part of their free time.

Most of the young readers (96%) read through their favourite books more than once. While many different books were listed as favourites, names that recurred most often in the survey were **Journey through the Night, Scout,** the **Narnia** series, **Anne of Green Gables,** and the **Little House on the Prairie** series. Most readers tend to choose books by series and by their interest in adventure and mystery. No one author emerged as the overall favourite, although the publisher most often mentioned was Paideia Press. Others mentioned included Viking, Grosset & Dunlap, and Dell Yearling.

Many of the youngsters (65%) missed the series, **The Jolly Baker**, which ran in C.C. until early last year. Only a few had ever met an author in the flesh, an opportunity most would probably look forward to. (Teachers take note. National book week is usually held during November. Contact the Children's Book Centre, 229 College St., Toronto, ON M5T 1R4 for further information).

While a great deal of reading is being done in the respondents' families, most families do not read together or have a story-telling time other than dinner devotions. Some parents read to the youngsters, but grandparents were never mentioned in the questionnaires, an indication perhaps, of our nuclear families, or possibly that most grandparents aren't yet comfortable with the English language.

Over 60% of the young people said they wrote their own stories and poetry. Can we look forward to receiving some of them for publication in C.C.? Anyone who submits material of their own will become a member of the C.C. Student Press Club and will be sent a personalized press card.

Owl and **World** were the two most common children's magazines mentioned in the questionnaire for the preteen group, while other magazines that come into their homes include **National Geographic, The Banner, Reader's Digest, Insight, Touch,** besides C.C. Many parents (65%) reported that their reading was mainly religious, and 69% of them read **The Banner** and other reformed publications.

A word of thanks to our young readers. There are still a number of posters left on a first come first serve basis.

Harry A. de Vries

Here's what I read

Results of a questionnaire for 5 to 13 year-olds that appeared in C.C. September 17th.

Favourite pastimes:
reading and writing 44%
sports 32%
television 2%

Reason for choosing certain books:
by interest in a certain topic 63%
by series 30%
by author 13%

Types of books preferred:
adventure 53%
mystery 30%

Have you ever met an author?
Yes 14% (Vande Hulst, Little, Hilder, Hamilton, and Oke).

What children's magazines do you read?
Owl and World

At what age did you begin to read on your own?
Most at 6 years of age.

Who were the respondents:
11-13 years of age 68%
Male 49.5% female 51.5%

Books in review, 1982

The Acts of the Apostles, I.H. Marshall, Eerdmans/Oxford; K. Stewart, Oct. 1.
The Acts, Then and Now, H. Jacobsen, Victor/Scripture Press; K. Stewart, Oct.1.
Amish Life, J.A. Hostetler, Herald; J. Geuzebroek, Nov. 26.
Arguing About Christianity, Barclay & Reid, Trinity; Quartel, Nov. 12.
The Arizona Longhorn Adventure, S. Dengler, Moody/Mitchell; J. van Reeuwyk, Apr. 30.
Art is for Children, E.M. Oole, Augsburg; P. Smith, May 7.
Art Linkletter, Hobo on the Way to Heaven, G. Bishop, Cook; E. Sneep, Mar. 12.

The Battle for the American Church, G.A. Kelly, Doubleday; H.J. Boekhoven, May 7.
Before You were Born, J. Lowery Nixon, Trinity; T. Van Tuyl, Mar. 26.
The Best is Yet to Come, C.C. Ryrie, Moody/Mitchell; J. Kerssies, Feb. 26.
Beware The Pretenders, J. Macarthur, Jr., Victor/Scripture Press; R. Koops, July 23.
Billy Graham: Evangelist to the World, J. Pollock, Harper and Row/Fitzhenry; Ouwehand, Mar. 19.
A Bonhoeffer Legacy: Essays in Understanding, A.J. Klassen(ed.), Eerdmans/Oxford; J. Bolt, July 21 & Nov. 19.
The Book of Joshua, M.H. Woudstra, Eerdmans/Oxford; R.W. Ouwehand, Sep 24.
Bring Forth Justice, Waldron Scott, Eerdmans/Oxford; F.D. Breisch, Jan. 15.
Buddhism: A Way of Life and Thought, Wilson-Ross, Random; J.D. Tangelder, Sept. 3.
A Buddhist Spectrum, M. Pallis, Seabury/McGraw-Hill Ryerson; J.D. Tangelder, Nov. 5.
Building in a Broken World, Brother Andrew, Tyndale/Mitchell; P. Jonker, May 21.

Canada since 1945, Power, Politics, and Provincialism, Bothwell, Drummond, English, Univ. of Toronto; A.A. den Otter, Mar. 19.
A Child Growing Up, D. Kemp, Simon and Pierre; C. Farenhorst-Praamsma, Sept. 3.
Children's Bible Basics, C. Nystrom, Moody/Mitchell; July 16.
Children's Faces Looking Up, D. de Wit, Canadian Library Assoc.; July 9.
Christianity Confronts Communism, Humanism, Materialism, Existentialism, D. Cook, Tyndale/Mitchell; J.D. Tangelder, June 25.
Christianity is Jewish, E. Schaeffer, Tyndale/Mitchell; R. Anes, Apr. 16.
Christian Living in a Pagan Culture, D.D. Webster, Tyndale/Mitchell; H. Antonides, Apr. 30.
A Christian Manifesto, F.A. Schaeffer, Mitchell; T. Plantinga, Nov. 12.
Christian-Marxist Dialogue in Eastern Europe, P. Mojzes, Augsburg; J.D. Tangelder, Apr. 9.
The Christian Message in a Non-Christian World, H. Kraemer, Edinburgh; J.D. Tangelder, Nov. 5.
Christians Organizing for Political Service, J.W. Skillen, Association for Public Justice Education Fund; Harry Antonides, Jan. 29.
The Christmas Stories of George MacDonald, G. MacDonald, Cook; Nov. 26.
The Church between the Temple and Mosque: A Study of the Relationship between the Christian Faith and other Religions, J.H. Bavinck, Oxford; J.D. Tangelder, Aug. 20.
The Church in the Twentieth Century, L. Praamsma, Paideia; W. Stanford Reid, Sept. 3.
The Church is Charismatic, A. Bittlinger(ed.), Anglican Book Centre; A. Groen, Oct. 1.
The Church Maintained in Truth, Hans Kung, McGraw-Hill Ryerson; T. Plantinga, Jan. 22.
City Kid, Mary MacCracken, Little, Brown & Co./Hollinger; F. Groenewold, Feb. 5.
Cleaning Up the Christian Vocabulary, V. Eller, Brethren; J. Bolt, Aug. 20.
Colossians and Philemon Bible Study Commentary, C. Vaughan, Zondervan/Mitchell; D.J. Hart, Jan. 22.
Come See the Place, the Holy Land Jesus Knew, Bull & Crisler, Prentice Hall; J. Van Harmelen, Oct. 15.
The Coming World Dictator, J.W. White, Bethany Fellowship; J. Kerssies, Feb. 26.
The Complete Woman, P. Gundry, Doubleday; A. Hutton, Aug. 20.
The Covenant, J.A. Michener, Random; E. Vanderkloet, Apr. 30.
Covering Islam, E.W. Said, Pantheon/Random House; T. Plantinga, Jan. 29.
The Creative Gift, H.R. Rookmaaker, Cornerstone; J.D. Tangelder & M. Leigh Moorbey, Apr. 2 & Nov. 5.

The Day Camp Program Book, V.W. Musselman, McGraw-Hill Ryerson; J.A. Vissers, Apr. 2.
De Bybel in de beklaagdenbank. Antwoord op het rapport "God met ons", de Boer, Glashouwer, Knevel & Ouweneel, Zalsman (Kampen); J.D. Tangelder, July 23.
Death and the Caring Community, Richards & Johnson, Multnomah/Beacon; Quartel, Nov. 5.
De Kerk van alle Tyden, L. Praamsma, Wever (Franeker, Fr.); J.D. Tangelder, May 7.
Development and Disillusion in Third World Education, OISE (Toronto; J.D. Tangelder, June 18.
The Doctors' Guide To Growing Older, Friedman, Steinheber, Laas, A Plume Book/New American Library (Scarboro); T. Zeyl, Apr. 23.
Dying, Chidwick & Whytehead, Anglican Book Centre; J. Koole, Mar. 26.
Educating For Responsible Action, N. Wolterstorff, Eerdmans/Oxford; Dr. W. Stanford Reid, Sept. 24.
Eerdman's Handbook to the World's Religion, Eerdmans/Oxford; J.D. Tangelder, Nov. 5.
The Eighth Century Prophets, B.W. Anderson, Welch; J. Bolt, June 8.
Escape from Islam, Hirji-Walji & Strong, Tyndale/Mitchell; J.D. Tangelder, Nov. 5.
Evolution or Creation?, A.C. Custance, Zondervan/Mitchell; J. Bolt, Oct. 15.
Expository Studies on I John, R.C. Stedman, Welch; J.D. Tangelder, Jan. 29.

Faith and Science in an Unjust World: 2 Reports and Recommendations, World Council of Churches, Welch; M Den Bleyker, Jan. 22.
Family Ministry, Durka & Smith(ed), Winston/Novalis; B. Hudspith, June 18.
Famous Hebrew Christians, J. Gartenhaus, Welch; T. Plantinga, Feb. 19.
The First 4 Years are the Hardest, M. Pountney, InterVarsity; L.A. Hales, May 28.
First John, a Commentary, G.H. Clark, Presbyterian and Reformed Publ./Speelman's; R.W. Ouwehand, July 16.
First Steps in the Bible, R.G. Dienert, Word/Welch; R.R. Poortinga, July 2.
First Things First, F. Catherwood, InterVarsity; J.D. Tangelder, Oct. 8.
The Fisherman's Lady, G. MacDonald, Beacon; V. Marquis, Nov. 26.
The Founders and the Guardians, (revised edition), I. Coucill (ill.); J. Wiley, Dec 3.
Four Essays on the Confessions, Ref. Fellowship of Canada; T. Plantinga, Feb. 5.
Fundamentalism and American Culture, G.M. Marsden, Oxford; T. Plantinga, May 14.
Fund-Raising Projects with a World Hunger Emphasis, P. Longacre, Herald; J. Oldengarm, Apr. 23.

Gemeente in Veelvoud, H.T. van Bochove, Wever (Franeker, Fr.); J.D. Tangelder, July 30.
A George Woodcock Reader, D. Fetherling(ed.), Deneau & Greenberg; A.A. den Otter, Mar. 19.
God & History, J. Montgomery Boice, InterVarsity; J.A. Vissers, Jan. 15.
God, Man, and Disaster, E.C. James, Moody/Mitchell; J. Kerssies, Feb. 26.
God's Managers, R. Lillian Bair, Herald; H. Houtman, July 23.
A God Who Acts, H. Blamires, Servant; H. Antonides, Jan. 29.
Good Life Good Death, C. Barnard, Prentice-Hall; J.D. Tangelder, Aug. 6.
The Gospel and Islam: A 1978 Compendium, D.M. McCurry(ed.), World Vision; J.D. Tangelder, Nov. 5.
The Gospel in America, Woodbridge, Noll, & Hatch, Zondervan/Mitchell; J.D. Tangelder, Aug. 6.
The Gospels in Current Study (2nd edition), S.J. Kistemaker, Baker/Welch; R. Koops, July 16.
The Growth of the Gospels, N.J. McEleney, Trinity; J. Quartel, Nov. 19.
A Guide to Caring and Coping with Aging Parents, J. Gillies, Nelson/Lawson Falle; T. Zeyl, Apr. 16.
A Guide to Christian Colleges, J. Dellenbach(ed.), Oxford; Apr. 16.
A Guide to Understanding Romans, H.J. Brokke, Bethany Fellowship; M. Pool, July 16.

Handbook for Biblical Prophecy, R.B. Case, Welch; W.L. van der Beek, Sept. 3.
Handbook for Storytellers, C. Feller Bauer, Canadian Library Assoc.; J. Peetoom, July 9.
The Hard Awakening, H.B. Dehqani-Tafti, Seabury/McGraw-Hill, Ryerson; J.D. Tangelder, Mar. 19.
Helping Kids Make Friends, Stocking, Arezzo & Leavitt, Argus/PMB Industries; F. Groenewold, Jan. 22.
Hinduism: A Religion to Live By, N.C. Chaudhuri, Oxford; J.D. Tangelder, Nov 5.
The Hindu View of Life, Radhakrishman, Unwin(London); J.D. Tangelder, Nov. 5.
The Holy Spirit of God, H. Lockyer, Nelson/Lawson Falle; J.D. Tangelder, Apr 9.
Hopeless? Never!, Golbeck & Burk-Harrell, Welch; J. Yeaman, Mar. 19.
The Horse Who Loved Picnics, S. Dengler, Moody/Mitchell; J. Van Reeuwyk, Apr. 30.
How Ottawa Decides, R.D. French, Lorimer; D. DeJong, Jan. 8.
How Shall We Care?, L.H. Duncan, Trinity; B. Hosmar, Apr. 16.
How the Pope Became Infallible, A.B. Hasler, Doubleday; L.G. Bloomquist, Oct. 1.
Hymns that Live, F. Colquhoun, InterVarsity; J. Tangelder, Apr. 2.

I Believe in Satan's Downfall, M. Green, Oxford; J. Bolt, July 23.
The Illustrated Bible Dictionary (Vol. 1,2,3), Tyndale/Mitchell; J. de Vries, Mar 19.
Images of Life: An Invitation to Bible Study, WCC/Anglican Book Centre; J.D. Tangelder, Nov. 12.
I'm Retired and I'm Glad, E.C. Skoog, Welch; J. Kamphuis, Mar. 26.
I'm Running to Win, A. Kiemel, Tyndale/Mitchell; Mrs. J. Tangelder, Feb. 26.
Immigrants, Harney & Troper, Van Nostrand Reinhold; N. Terpstra, Jan. 29.
Intimate Portraits of Women in the Bible, L. Roddy, Christian Herald; C. Van Neijenhuis, July 16.
An Introduction to Christian Camping, Graendorf & Mattson, Moody/Mitchell; J.A. Vissers, Apr. 2.
Iranian Christian, Nasser Lotfi, Word/Welch; J.D. Tangelder, May 8 & Nov. 5.
Islam, I.R. Al Faruqu, Argus/PMB Industries; J.D. Tangelder, Nov. 5.
Islam and Christianity: A Muslim and Christian in Dialogue, Kateregga & Shenk, Oxford/Eerdmans; J.D. Tangelder, Nov. 5.
Issues in the Philosophy of Education, S. Fowler, Institute for the Advancement of Calvinism; H. Van Brummelen, July 30.
It's Hard to Tell You How I Feel, R.L. Krebs, Augsburg; H.C. Van Dooren, Sept 3.
It's Incredible, A. Kiemel, Tyndale/Mitchell; Mrs. J. Tangelder, Feb. 26.

J.S. Woodsworth, K. McNaught, Fitzhenry; J. Harris, July 2.
James, Faith & Works in Balance, J.T. Draper, Jr., Tyndale/Mitchell; P. Sluys, July 16.
Jerusalem: City of Jesus, R.M. Mackowski, Eerdmans/Oxford; J.D. Tangelder, Feb. 5.
Jesus: An Experiment in Christology, Schillebeeckx, Random; J.D. Tangelder, May 7.
Jesus, Prophecy and the Middle East, A.A. Shorrosh, Nelson/Lawson Falle; J. Kerssies, Feb. 26.
John Wesley's England, R. Bewes(ed.), McGraw-Hill Ryerson; Mar. 26.
Jonathan, You Left too Soon, D.B. Biebel, Nelson/Lawson Falle; V. Marquis, Jan. 15.
Joy in the Morning, Rev. Suk, Geertsema; May 14.
Judaism, Major World Religion Series, Lachs, Wachs & Swearer(ed.), Argus/PMB Industries; J.D. Tangelder, Nov. 5.

Karen! Karen! K. Burton Maine, Tyndale/Mitchell; V. LaGrand, Feb. 26.
Keep in Touch, A. Bryant, Word/Welch; L.G. Bloomquist, July 23.

we're the one!

. . . We're CJVB, Vancouver's only radio station to serve all Canadians – including those fortunate enough to speak more than one language. Our music, news and interviews reach all of Vancouver, the mid-Fraser Valley and most of Vancouver Island. Tune us in.

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Books

Books in review

Have a look at C.C. books

Books confront us with novel ideas and with new information in all areas of knowledge; they can educate us and entertain us in a way that the newspaper, magazine, radio or television cannot. Apart from the fact that authors, publishers, advertisers and a host of others involved in the publishing industry may have their own motives for churning out thousands of books year after year and that there is, as we well know, no end to the making of them, books form an integral part of our culture. Hence the reviews in C.C.

As you scan the list of books that have been reviewed in this paper during the past year, you cannot but notice that the majority of them are religiously oriented, in keeping with the nature of our paper. But there have been reviews on children's books such as **Magician's Bane** and **Lightning in the Bottle,** reviews on books on Canadian history, literature, the family, camping, and counselling, just to name a few. The annual fall book issue offers a special look at books of various types, as well as magazines and authors.

There are a number of factors involved in getting reviews into the paper which include the request for catalogues of new books, the ordering and receiving of our selection of books for review, filing of the information about them and the sending of the books to suitable and capable reviewers within Reformed circles in Canada. In the editing process some reviews are taken and some left. And finally, available space in any particular issue affects the placing of reviews. The system works more smoothly at one time than another.

In review of the Books page - we must express our thanks to all reviewers who took time to work through their many books to supply us with their evaluations. Are there others in various professions such as law, medicine, counselling, the news media, theatre, the armed forces, youth ministry, camping, teaching (specialty of any type) or vocations of other sorts who would be interested in looking at a few books for the rest of us during the coming year? It's an opportunity for reviewers to keep abreast in their own specialty area at no cost financially and to keep the rest of us informed at the same time. In actual fact, it is contributions such as this that go a long way into the make-up of our paper, which in some ways is still a community effort, and as such reflects interests, concerns, and developments of the Reformed community in Canada.

Do you read the reviews? We'd be interested in knowing of your evaluation of them.

Harry A. de Vries,
Book Review Editor

Books in review 1982 con't

Key to the Missionary Problem, A. Murray, Christian Literature Crusade; D. Hart, Oct. 8.
Kids and Cash: Teaching them how to manage the shrinking dollar, Davis & Taylor, Bantam; B. Hudspith, Mar. 19.
The Kingdom of the Cults, W.R. Martin, Beacon; J.D. Tangelder, Oct. 15.

Ladder of Angels, M. L'Engle, Seabury/McGraw-Hill Ryerson; T. Van Tuyl, Jul 2.
The Late Great Planet Earth, H. Lindsey, Zondervan/Mitchell; J. Kerssies, Nov. 27 & Feb. 26.
Lausanne Occasional Papers, Lausanne Committee for World Evangelism; J.D. Tangelder, Nov. 5.
The Liberty of Obedience, E. Elliot, Festival; Mrs. J. Tangelder, July 30.
Life-Style Evangelism, J.C. Aldrich, Multnomah/Beacon; J.D. Tangelder, Aug. 20.
Lightning in the Bottle, C. Beamer, Nelson/Lawson Falle; J. Van Reeuwyk, June 25. J. Hudspith, July 9.
Magician's Bane (Sequel to Lightning in the Bottle), C. Beamer, Nelson; B. Hudspith, Apr. 16.
Liturgies of the Western Church, B. Thompson, Fortress/Triwelch; L.G. Bloomquist, Dec. 17.
Living with Death and Dying, E. Kubler-Ross, MacMillan; J. Geuzebroek, Dec. 3.
Living More with Less: Study/Action Guide, D. Histand Friesen, Herald; G. Miedema, Apr. 30.
The Lord's Supper, Fortress/Welch; A.A. Van Geest, Oct. 15.

The Making of Modern Zionism, S. Avineri, Basic/Fitzhenry; T. Plantinga, Aug. 20.
Malcolm Muggeridge: A Life, I. Hunter, Collins; J.D. Tangelder, Mar. 5.
Mark: Good News for Hard Times, G.T. Montague, Servant; J. Koole, Apr. 23.
The Masks of Melancholy, J. White, InterVarsity; H. Van Dooren, Dec. 17.
Mazinaw: Poems, S. Mackinnon, McClelland & Stewart; N. Paul, Apr. 16.
The Melon Hound, S. Dengler, Moody/Mitchell; J. Van Reeuwyk, Apr. 30.
Mental Health Skills for Clergy, D. Charry, Judson/Welch; C. Van Niejenhuis, May 28.
Mimosa, A. Carmichael, Christian Literature Crusade; D. Hart, Oct. 8.
Ministering to the Aging: Every Christian's Call, B.J. Laurello, Trinity; J. Koole, Apr. 30.
Miracle in Darien, B. Slosser, Welch; P. Sluys, June 25.
Mission Focus Current Issues, W.R. Shenk(ed.), Herald; M. Den Bleyker, Jan 22.
Missions, Evangelism and Church Growth, C.N. Kraus(ed.), Herald; J. Kerssies, June 25.
Money and Your Church, M. Holck, Jr., Keats/Welch; H. Houtman, Jan. 22.
The Moral Majority, Right or Wrong?, R.E. Webber, Cornerstone; J.D. Tangelder, Feb. 12.
Muhammad, Seal of the Prophets, M. Zafrulla Khan, Oxford University Press; J.D. Tangelder, Nov. 5.

New Beginnings, A Social History of Canada, Vol. 1, Marsh & Francis, McClelland & Stewart; Mrs. J. Tangelder, Feb. 19.
The New King James Version, Nelson/Lawson Falle; L.K. Tarr, Nov. 5.
The New Land: Studies in a Literary Theme, Chadbourne & Dahlie(ed.), Wilfrid Laurier Univ.; Hales, Dec. 3.
New Paths in Muslim Evangelism, P. Parshall, Welch; J.D. Tangelder, Sept. 11 & Nov. 5.
The 1980's Countdown to Armageddon, H. Lindsey, Bantam; J. Kerssies, Nov. 27 & Feb. 26.
The NIV Complete Concordance, Goodrick & Kohlenberger III, Zondervan/ Mitchell; T. Plantinga, Feb. 5.
No Fear in His Presence, D. Dawson, Regal/Mitchell; R.W. Ouwehand, Feb. 5.
No Small Stir, K. Campbell, Welch; J.D. Tangelder, Feb. 19.

Of Blood and Hope, S. Pisar, Little, Brown & Co./Hollinger; H. Antonides, May 7.
Out of Mighty Waters, L. Landis Shenk, Herald; H. Van Dooren, Dec. 17.
The Overseas List, Beckmann & Donnelly, Augsburg; J.D. Tangelder, Jan. 22.

Parents After Thirty, Kappelman & Ackerman, McClelland & Stewart; T. Zeyl, Mar. 26.
Parish Renewal, G. Martin, Word of Life; Quartel, Nov. 5.
Pauline Studies, Hagner & Harris(ed.), Eerdmans/Oxford; L.G. Bloomquist, Sept. 10.
Perspectives on Evangelical Theology, Kantzer & Gundry(ed.), Baker/Welch; D.J. Hart, Jan. 29.
Perspectives on Our Age: Jacques Ellul Speaks on His Life and Work, W.H. Vander Berg, Seabury/McGraw-Hill Ryerson; J. Bolt, July 30.
I and II Peter, G.H. Clark, Presbyterian & Reformed Publ./Speelman's; R.W. Ouwehand, July 16.
The Philippian Fragment, C. Miller, InterVarsity; R.W. Ouwehand, July 23.
Please, God, R. & L. Klug, Augsburg; T. Van Tuyl, Apr. 2.
The Politics of Federalism, C. Armstrong, Univ. of Toronto; A.A. den Otter, Apr. 23.
The Pope from Poland, J. Whale(ed.), Collins; T. Plantinga, Jan. 15.
Prairie Born, Prairie Bred, E. Jaques, Western Producer; Mrs. J. Tangelder, April 23.
Praying with Children, L.H. Duncan, Trinity; B. Hudspith, Sept. 14.
Proclamation Commentaries: Acts, G. Krodel. Fortress/Welch; K. Stewart, Oct. 1.
Prophecy Fact or Fiction, J. McDowell, Campus Crusade for Christ; J. Bolt, June 4.
Prophets of Doom in an Age of Optimism, V.K. Inman, Great Commission Publications; J. Kerssies, Aug. 6.
Puebla: A Church Being Born, MacEoin & Riley, Trinity; Arie Leder, May 7.

The Radical Wesley and Patterns for Church Renewal, H.A. Snyder, Inter-Varsity; A.C. Leder, May 21.
Raising Other People's Kids, E.H. Felker, Eerdmans/Oxford; R.W. Ouwehand, Dec. 3.
Reading The Bible as History, T. Plantinga, Welch; J. Tuininga, Mar. 26.
The Register of the Co. of Pastors of Geneva in the Time of Calvin, P. Buches, Eerdmans/Oxford; P.M. Jonker, May 14.
Releasing Children from Depression, Butler & Miezitis, OISE Press; F. Groenewold, Feb. 5.
Rescue in the Desert, S. Dengler, Moody/Mitchell; J. Van Reeuwyk, Apr. 30.
RIC, B. & M. Baptista, Moody/Mitchell; G. Oosterveen, July 9.
The Right to Live; The Right to Die, C.E. Koop, Tyndale/Mitchell; C. Pleizier, Mar. 19.
The Road to Kabul, de Gaury & Winstone(ed.), Quartet/Book Centre; J.D. Tangelder, Jan. 8.
Robert Laird Bordon: A Biography Vol. II: 1914-1937, R.C. Brown, Macmillan; A. Van Beilen, Feb. 5.
Roman Catholicism, The Search for Relevance, B. McSweeney, Oxford; J.D. Tangelder, July 30.
Romans, Harrisville, Augsburg Commentary on the New Testament, Augsburg; M. Pool, July 16.

St. Matthew's Earthquake, P. Hinnebusch, Servant; C. Van Niejenhuis, May 28.
Sainte-Marie Among the Hurons: A Play, J.W. Nichol, Talon; J. Harris, June 25.
Sea of Heartbreak, W.S. Mooneyham, Welch; M. Pool, Feb. 5.
The Second Cooperative Sports and Games Book, T. Orlick, Pantheon/Random; July 23.
Second Cup of Coffee, J. Shaw, Zondervan/Mitchell; J. Tangelder, July 23.
The Senior Adult Years, Freeman, Broadman/Welch; R.W. Ouwehand, Jan. 15.
The Sermon on the Mount, J.M. Boice, Zondervan/Mitchell; M. Den Bleyker, May 14.
Sexuality, Guidelines for Teenagers, A.J. Olsen, Baker/Welch; J.A. Vissers, Mar. 19.
Shadow of the Hunter, R.K. Nelson, Univ. of Toronto; R.J. Klein, Aug. 20.
Shivering Babe, Victorious Lord, L. Ching Sledge, Eerdmans/Oxford; Nov. 19.
The Social Teachings of Wilhelm Emmanuel Von Ketteler, R.J. Ederer, Univ. Press of America; J. Valk, Oct. 8.
The Solitary Explorer, E. Malits, Harper & Row/Fitzhenry; J. Bolt, July 30.
Something Meaningful for God: The Stories of Some Who Served with MCC, C.J. Dyck, Herald; J. Geuzebroek, Dec. 3.
Songs of Heaven, R.E. Coleman, Fleming H. Revell/Welch; J. Kerssies, July 16.
The Story of Christianity, T. Dowley, Paideia Press; Apr. 9.
Storyteller's Rendezvous: Canadian Stories to Tell to Children, Andersen, Aubrey & McDiarmid, Canadian Library Association; J. Peetoom, July 9.
Studies in Islam, M. Swartz(ed.), Oxford; J.D. Tangelder, Nov. 5.
Summer of the Wild Pig, S. Dengler, Moody/Mitchell; J. Van Reeuwyk, Apr. 30.

Take Hold of the Treasure, L. Griffith, The Anglican Book Centre; P. Sluys, May 21.
Teaching Primaries: Understanding How They Think and How They Learn, R. Beechick, Accent Teacher Training Series/Welch; T. Van Tuyl, July 2.
Technology and the Future, E. Schuurman, Wedge/Paideia; J.D. Tangelder, June 4.
Testaments of Love: A Study of Love in the Bible, L. Morris, Eerdmans/Oxford; J.D. Tangelder, July 16.
Thank You, God, R. & L. Klug, Augsburg; T. Van Tuyl, Apr. 2.
Theologians in Transition, J.M. Wall(ed.), McGraw-Hill Ryerson; J. Bolt, Aug. 6.
The Encyclopedia of Christian Parenting, Fleming Revell/Welch; M. VanderVennen, Dec. 17.
The Theology of Calvin, Niesel & Knight(translator), Welch; T. Plantinga; July 23.
There is a River, V. Harding, Harcourt Brace Jovanovich/Academic Press; T. Plantinga, Sept. 10.
Thinking About Sikhism, W.O. Cole, Trinity; J.D. Tangelder, May 21.
To Walk and Not Faint, M. Sedore, Christian Herald Books; W.L. van der Beek, July 23.
Traitor? A Jew A Book A Miracle, J. Gartenhaus, Nelson/Lawson Falle; T. Plantinga, Feb. 19.
12 Dynamic Bible Study Methods for Individuals or Groups, Warren with Shell, Victor/Scripture Press; L.T. Schalkwijk, June 4.

Understanding Eastern Christianity, G. Every, Welch; J.D. Tangelder, Feb. 5.
Understanding Watchman Nee, D. Roberts, Haven/Welch; R. Anes, Apr. 9.
Unreached Peoples '80, Cook; D.J. Hart, Feb. 12.
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Unstilled Voices, J. & M. Hefley, Welch; E. Sneep, Mar. 5.

Value Tales (26 Volumes), Johnson & Johnson, Grolier; C. Ypma, July 23.
Van Dominees en Gemeenten, J. deHaas, Speelmans; J. Van Harmelen, May 21.
Villagers, C. Fejes, Random; E. Smit, Aug. 20.
A Voice for Women, S. Herzel, WCC Publications; A. Hutton, Aug. 20.

Walking on Water: Reflections on Faith and Art, M. L'Engle, Harold Shaw/ Mitchell; M. Leigh Morbey, Nov. 5.
The Waters Above, J.C. Dillow, Moody/Mitchell; W. Brouwer, Nov. 26.
Wederkomst en wereldeinde, H.M. Matter, J.H. Kok (Kampen); T. Plantinga, Sept. 3.
What in the World has Gotten into the Church?, Hesselgrave & Hesselgrave, Moody/Mitchell; R. Koops, Aug. 20.
What the Bible Teaches about the End of the World, B. Milne, Tyndale/ Mitchell; T. Plantinga, Sept. 3.
The Weather of the Heart: Poems, M. L'Engle, Harold Shaw/Mitchell; N. Paul, Apr. 9.
Whatever Happened to Eden?, Sheaffer & Brand, Tyndale/Mitchell; H. van Andel, Apr. 23.
Where Christ is Still Tortured, R. Wurmbrand, Marshall, Morgan & Scott/Jesus to the Communist World; J.D. Tangelder, Nov. 26.
Why Me Lord, P.W. Powell, Victor/Scripture Press; L.T. Schalkwyk, Mar. 12.
A Woman's Workshop on The Beatitudes: The Marks of a Christian, D. Brummel Bloem, Zondervan/Mitchell; J.D. Tangelder, July 16.
The Workaholic and His Family, Minirth, Meier, Wichern, Brewer & Skipper, Welch; T. Zeyl, Feb. 26.
The World Challenge, Jacques & Schreiber, Simon & Schuster/Mission; H. Antonides, Apr. 2.
World Religions: A Brief Guide to the Principal Beliefs and Teachings of the Religions of the World and to the Statistics of Organized Religion, B.Y. Landis, Clarke Irwin; J.D. Tangelder, Nov. 5.
The World's Religions, J.N.D. Anderson(ed.), Eerdmans/Oxford; J.D. Tangelder, Nov. 5.
Yesterday's Prophets for Today's World, F.B. Huey, Jr., Broadman/Welch; J. Bolt, June 8.
You Call Me Chief, Mortimer with D. George, Doubleday; A. Van Beilen, Jan 29.

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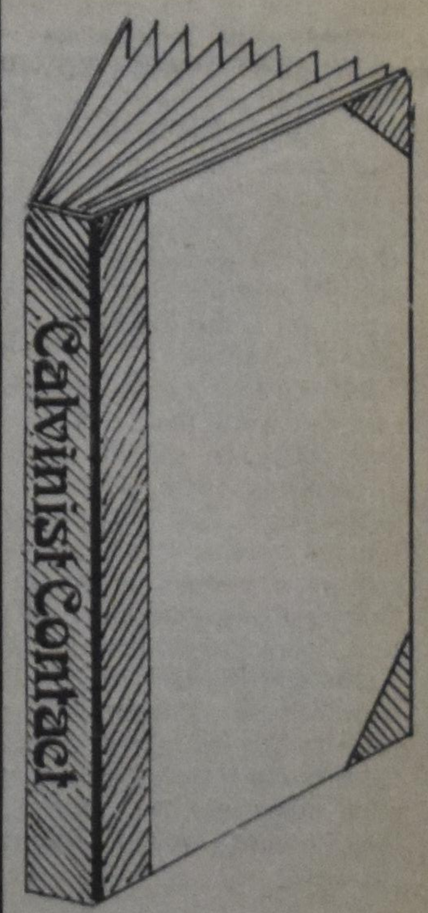

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